
T H E

CRITICAL REVIEW.

For the Month of *June*, 1768.

ARTICLE I.

Commentaries on the Laws of England. Book the Third. By William Blackstone, Esq; Solicitor General to her Majesty. 4to. Pr. 18s. Bathurst.

MR. Blackstone having *, in the former parts of this work, considered one of the great general heads under which his collections are distributed; we mean, the rights that are defined and established by the laws of England; proceeds in the volume before us to treat of the wrongs which are forbidden and redressed by the same laws; and tells us, that, at the opening of his Commentaries, municipal law was in general defined to be, ‘a rule of civil conduct, prescribed by the supreme power in a state commanding what is right, and prohibiting what is wrong.’

We shall submit to the consideration of the learned author, whether any law that can be called *municipal* exists now in Europe; and whether it was not peculiar to the Romans to distinguish it from the *Lex Civitatis Romanæ*, or the civil law. We apprehend we should be in no danger from fair criticism, were we to translate the words *lex terræ*, which occur in the Magna Charta, ‘the civil law of England.’ We have, for the benefit of our learned readers, thrown into the note the best definition of the *municipes* which occurs in antiquity; and we think, that however proper the term “Municipal Law” was during the continuance of the Roman empire, yet the law of

* See vol. xxii. p. 321.

England cannot be said to be municipal †, because it is plainly a relative term, and not applicable to the laws of a sovereign state.

Mr. Blackstone divides wrongs into private and public. The first are those which are done to individuals, and are the subject of this volume. The second regard the community, and are termed crimes or misdemeanors, which are to be reserved for a future discussion. Our author then enters into an accurate review of the several modes of redressing private wrongs, separate from suit or action, in courts which he intends to consider hereafter; and those modes he calls extra-judicial, or eccentric remedies. The first is self-defence; the second, recaption or reprizal; the third, entry upon lands or tenements; the fourth, the abatement or removal of nuisances; and the fifth is distraining cattle or goods, commonly called a distress. This last species of remedy he discusses very particularly, the knowledge of it being of great importance. The sixth species of self-remedy is the seizing of heriots when due on the death of a tenant, which is not much unlike that of taking cattle or goods by distress.

The ingenious commentator next mentions the remedies that may arise from the joint act of all the parties together; and these are only two, accord and arbitration, of both which he gives his readers very clear and precise ideas.

The second chapter of this excellent work is entitled, 'Redress by the mere operation of Law;' the contents of which being technical, we shall omit. The third chapter, which treats of courts in general, likewise properly belongs to lawyers; but it is an introduction to the fourth chapter concerning the public courts of common law and equity, and which every English reader must peruse with an equal degree of instruction and entertainment.

Mr. Blackstone observes, that the policy of the ancient English constitution, as regulated and established by the great Alfred, was to bring justice home to every man's door, by constituting as many courts of judicature as there are manors and townships in the kingdom; wherein injuries were redressed in an easy and expeditious manner, by the suffrage of neighbours and friends. These little courts, however, had connections with others of more extensive jurisdiction; and those with

† *Municipes sunt cives Romani ex municipiis suo jure, & legibus utentes: muneris tantum cum pop. Rom. honorarii participes, a quo munere capeffendo appellati videntur: nullis aliis necessitatib. neque ulla populi Romani lege adstricti, cum nunquam populus eorum fundus factus esset. Aulus Gellius, lib. xvi. cap. 13.*

others of a still greater power. He supposes the king to be the fountain of justice, and to supply his superior courts of record in large streams, which were derived to the inferior and smaller channels, till the whole community was plentifully watered and refreshed. We know not how far certain kinds of readers will think this simile applicable to the old Saxon constitution before Alfred's time, or even after his death. Alfred was a legislator; but did not his authority derive great advantages from the state of anarchy into which his kingdom had fallen, and from which he delivered it? That a king of England is really the fountain of honour, cannot be doubted; but some may question whether, in the Saxon times, he was more than nominally the fountain of justice.

The lowest and most expeditious court of justice known in England is the court of *piepoudre* (*curia pedis pulverizati*;) so called from the dusty feet of the suitors; or, according to Sir Edward Coke, because justice is there done as speedily as dust can fall from the foot. Our author, however, thinks the etymology of a learned modern writer (Mr. Barrington) is much more ingenious and satisfactory; it being derived, according to him, from *pied paldreaux*, a pedlar, in old French; and therefore signifying the court of such petty chapmen as resort to fairs and markets. With all due deference to the great dead, and the two respectable living authorities, we cannot see the least difference among them, excepting the fanciful notion of Sir Edward Coke about shaking off the dust of the feet. The term approved of by our learned author and his friend in old French signifies a dusty foot; and the authors of the *Trevoux Dictionary* expressly tell us, that it was applied to the low species of merchants who went about with packs and panniers, and ran up temporary booths or tents for selling their goods. However that may be, the *piepoudre* court is held by the steward of him who enjoys the toll of the market, and was instituted to administer justice for all injuries done in that very fair or market, and not in any preceding one. A writ of error lies from this court to the courts at Westminster.

The next court mentioned by Mr. Blackstone is the court baron, which he says is incident to any manor in the kingdom, and was held by the steward within the said manor. This court is of two natures: one relates only to copyholders, and has been already treated of. The other, which our author now speaks of, is a court of common-law, and is held before freeholders who owe suit and service to the manor, the steward being rather the registrar than the judge. It was composed of the lords tenants, who were peers to each other, and were bound to assist their lord in the dispensation of domestic justice.

Here all controversies relating to the rights of lands within the manor are determined by writ of right. It may likewise hold plea of personal actions where the debt or damages do not amount to forty shillings: the proceedings of this court, however, are removeable into superior courts; nor is it a court of record.

The hundred court, which is next taken notice of, is only a larger court baron, being held for all the inhabitants of a particular hundred instead of a manor. The constituent parts of it greatly resemble those of the court baron; neither is it a court of record; and our author has proved from Cæsar and Tacitus, that though it was introduced, it was not invented by Alfred, but derived from the policy of the ancient Germans. This court, as well as the former, is reviewable by a writ of false judgment; and therefore both are fallen into disuse as to trials of actions.

The county court, which is the fourth Mr. Blackstone mentions, belongs to the sheriff; and, though not a court of record, may hold pleas of debt and damages under the value of forty shillings. The freeholders of the county are the real judges in this court, and the sheriff is the ministerial officer. In some causes its authority is exclusive of the king's superior courts. Formerly all acts of parliament, at the end of every session, were published there by the sheriff. Outlawries are also proclaimed there; and coroners, verdurers, and knights of the shire must be made in full county court.

In the Saxon times, the bishop and the eolderman, or earl of the county, with the principal men of the shire, sat there to administer justice both in lay and ecclesiastical causes; so that it was a court of great dignity and splendor: but both were much impaired after the Norman invasion, when the bishop was prohibited, and the earl neglected to attend it. As its proceedings are removeable to the king's superior courts, there is the same disuse of bringing action therein, as in the hundred and courts baron. Such are the local courts; we now come to those of a more general and extensive nature, and whose authority extends over all the kingdom.

The court of common pleas. Our author observes, that under the Saxon constitution, there was only one superior court of justice in the kingdom; and that had cognizance both of civil and spiritual causes. The Norman Conqueror, for political reasons, separated the ministerial power of such annual courts or parliaments, as judges, from their deliberative, as counsellors to the crown, by establishing a constant court in his own hall, called the *Aula Regia*, or *Aula Regis*. This court was composed of all the great officers of state, the ba-

rons of parliament, and the king's justices, who were persons learned in the law. 'It formed (says Mr. Blackstone) a kind of court of appeal, or rather of advice, in matters of great moment and difficulty. All these in their several departments transacted all secular business both criminal and civil, and likewise the matters of the revenue: and over all presided one special magistrate, called the chief justiciar or *capitalis justiciarius totius Angliæ*; who was also the principal minister of state, the second man in the kingdom, and by virtue of his office guardian of the realm in the king's absence. And this officer it was who principally determined all the vast variety of causes that arose in this extensive jurisdiction; and from the plenitude of his power grew at length both obnoxious to the people, and dangerous to the government which employed him.'

By the Magna Charta of king John, who dreaded the power of the justiciary, this court, which before was obliged to follow the king's person, was fixed at Westminster-hall, where a chief with other justices of the common pleas was appointed, with jurisdiction to hear and determine all pleas of land, and injuries merely civil between subject and subject. The fixing the court at Westminster gave rise to the inns of court in its neighbourhood; and the lawyers being thus in a manner collected in a body, opposed with great success the attacks of the canonists and civilians, who laboured to extirpate and destroy the English law.

By thus separating the common pleas from the *aula regia*, and the checks which the great charter imposed upon the chief justiciary's power, the powers of both declined till Edward I. who may be called the English Justinian, subdivided the several offices of the justiciary into distinct courts of judicature. A court of chivalry, in which the constable and marshal presided, was erected; the steward of the household regulated the king's domestic servants; the high-steward and barons of parliament tried delinquent peers; and the barons reserved to themselves in parliament the right of reviewing the sentences of other courts in the last resort.

The distribution of common justice between man and man was thrown into so provident an order, that the great judicial officers were made to form a cheque upon each other: the court of chancery issuing all original writs under the great seal to the other courts; the common pleas being allowed to determine all causes between private subjects; the exchequer managing the king's revenue; and the court of king's bench retaining all the jurisdiction which was not cantoned out to other courts, and particularly the superintendence of all the rest by way of appeal; and the sole cognizance of pleas of the crown

crown or criminal causes. For pleas or suits are regularly divided into two sorts; *pleas of the crown*, which comprehend all crimes and misdemeanors, wherein the king (on behalf of the public) is the plaintiff; and *common pleas*, which include all civil actions depending between subject and subject. The former of these were the proper object of the jurisdiction of the court of king's bench; the latter of the court of common pleas. Which is a court of record, and is stiled by Sir Edward Coke the lock and key of the common law; for herein only can real actions, that is, actions which concern the right of freehold or the reality, be originally brought: and all other, or personal, pleas between man and man are likewise here determined; though in some of *them* the king's bench has also a concurrent authority.

The judges of the court of common pleas are four in number; one chief and three puisne judges. They sit in term-time to hear and determine all matters of law arising in civil cases, whether real, personal, and mixed, or compounded of both; but a writ of error lies from them into the court of king's bench.

The court of king's bench is the supreme court of common law in the kingdom; and the chief-justice with the three puisne judges of which it is composed, are the sovereign conservators of the peace, and supreme coroners of the land. Though it has for several centuries past been held in Westminster-hall, yet it may follow the king's court wherever it goes. Its authority checks all inferior jurisdictions; it superintends all civil corporations in the kingdom; it takes cognizance both of civil and criminal causes; and, in short, its powers are high and transcendent, the king being always supposed to be there in person. Appeals lie to this court from all inferior courts of record in England, and even from the court of King's Bench in Ireland. It is not, however, the *dernier resort* of the subject; for its determinations may be removed by writ of error into the house of lords, or into the court of exchequer chamber.

The court of exchequer has the double capacity of being a court of law and a court of equity likewise. It was erected by William the Conqueror, and is a part of the *aula regia*. It consists of two divisions; the receipt of the exchequer, which manages the royal revenue, and with which these Commentaries have no concern; and the court or judicial part of it, which is again subdivided into a court of equity, and a court of common law. The judges of the court of equity, which is held in the exchequer-chamber, are the lord treasurer, the chancellor of the exchequer, the chief baron, and the three
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puisse barons, so called, according to Mr. Selden, because they were formerly parliamentary barons. The original business of this court related to the royal finances in every branch; but at present, by a fiction at law, all kinds of personal suits may be prosecuted in the court of exchequer. ' For as all the officers and ministers of this court have, like those of other superior courts, the privilege of suing and being sued only in their own court; so also the king's debtors, and farmers, and all accomptants of the exchequer, are privileged to sue and implead all manner of persons in the same court of equity, that they themselves are called into. They have likewise privilege to sue and implead one another, or any stranger, in the same kind of common law actions (where the personality only is concerned) as are prosecuted in the court of common pleas.

' This gives original to the common law part of their jurisdiction, which was established merely for the benefit of the king's accomptants, and is exercised by the barons only of the exchequer, and not the treasurer or chancellor. The writ upon which all proceedings here are grounded is called a *quo minus*: in which the plaintiff suggests that he is the king's farmer or debtor, and that the defendant hath done him the injury or damage complained of; *quo minus sufficiens existit*, by which he is the less able, to pay the king his debt or rent. And these suits are expressly directed, by what is called the statute of Rutland, to be confined to such matters only as specially concern the king or his ministers of the exchequer. And by the *articuli super cartas* it is enacted, that no common pleas be henceforth holden in the exchequer, contrary to the form of the great charter. But now, by the suggestion of privilege, any person may be admitted to sue in the exchequer as well as the king's accomptant. The surmise, of being debtor to the king, is therefore become matter of form and mere words of course, and the court is open to all the nation equally. The same holds with regard to the equity side of the court: for there any person may file a bill against another upon a bare suggestion that he is the king's accomptant; but whether he is so, or not, is never controverted. In this court, on the equity side, the clergy have long used to exhibit their bills for the non-payment of tithes; in which case the surmise of being the king's debtor is no fiction, they being bound to pay him their first-fruits and annual tenths. But the chancery has of late years obtained a large share in this business.

' An appeal from the equity side of this court lies immediately to the house of peers; but from the common law side, in pursuance of the statute 31 Edw. III. c. 12. a writ of error must be first brought into the court of exchequer chamber.

And from their determination there lies, in the *dernier resort*, a writ of error to the house of lords.

We have been the more ample in this quotation, because we apprehend the constitution of the court of exchequer is less known than that of any other in Westminster-hall.

Mr. Blackstone next treats of the court of chancery. He says that the office and name of chancellor was known to the courts of the Roman emperors, from whence it passed to the Roman church, ever emulous of the imperial seat; and to this day every bishop has his chancellor, who is chief judge of his consistory. When the Roman empire was shattered in pieces, every state preserved its chancellor, whose business was to superintend the public instruments of the crown. The chancellor of England is created neither by writ nor patent, but by the mere delivery of the king's great seal into his custody. He is a privy-counsellor by his office, and, according to lord chancellor Ellesmere, prolocutor of the house of lords by prescription. To him belongs the appointment of all justices of the peace throughout the kingdom. Being formerly usually an ecclesiastic (for none else were then capable of an office so conversant in writings) and presiding over the royal chapel, he became keeper of the king's conscience; visitor, in right of the king, of all hospitals and colleges of the king's foundation; and patron of all the king's livings under the value of 20*l.* *per annum* in the king's books. He is the general guardian of all infants, idiots, and lunatics; and has the general superintendence of all charitable uses in the kingdom. And all this, over and above the vast and extensive jurisdiction which he exercises in his judicial capacity in the court of chancery: wherein, as in the exchequer, there are two distinct tribunals; the one ordinary, being a court of common law; the other extraordinary, being a court of equity.

It is with the greatest diffidence we presume to question whether a lord chancellor of England has the custody of idiots and lunatics by virtue of his office? We could almost venture to pronounce that he has not, except by a particular writ directed to him by the king for that effect. The legal court, which is more ancient than the court of equity, takes care that the king's letters patents shall not pass upon untrue suggestions or against law; and as the king is not supposed to be capable of doing any wrong intentionally, the law presumes that the chancellor, who is keeper of his conscience, will remedy any thing which has been done amiss between him and the subject. When facts are litigated, the chancellor cannot try the cause, having no power to summon a jury, but must deliver the record with his own hand into the court of king's bench. All

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original writs passing under the great seal are kept in the legal court. The writs relating to the subject were formerly kept in a (*hanaperio*) hamper. Those relating to the crown were preserved in a little sack or bag, *in parva бага*; and hence arises the distinction of the hanaper office and the petty-bag-office.

Our limits will not permit us to enter upon the discussion of the extraordinary court or court of equity, which is now become the court of the greatest judicial consequence; so that we must refer our readers either to Mr. Blackstone's book, or to their own melancholy experience, if they have the misfortune to be concerned in a chancery suit. It is sufficient for us to say, that our author's accounts and deductions are accurate and perspicuous, and are ranged in a chronological order. They give us, however, no very high ideas of the practice of that court in former times. From the year 1373 no lawyer was a lord chancellor till the year 1530, when Sir Thomas More was promoted to that high office by Henry VIII. From that time to 1592, when serjeant Puckering was made lord keeper (for lord keeper and lord chancellor have the same powers) and ever since, the office has been filled by a lawyer, excepting the interval from 1621 to 1625, when the seal was intrusted to Dr. Williams, then dean of Westminster, but afterwards bishop of Lincoln, who had been chaplain to lord Ellesmere, when chancellor.

Mr. Blackstone thinks that the lord chief justice Coke was clearly in the wrong, in the famous dispute set on foot by him between the courts of law and equity, when lord Ellesmere was chancellor. Lord Bacon, who succeeded lord Ellesmere, did not sit long enough to effect any great revolution in the science of equity, though he reduced the practice of the court to a more regular system; but his plan was not much improved by his successors under Charles I. The earl of Clarendon, who received the great seal after the Restoration, had not for twenty years before practised as a lawyer; and the earl of Shaftsbury, who was afterwards chancellor, had never practised. Sir Heneage Finch, who succeeded in 1673, and became afterwards earl of Nottingham, was a person of the greatest abilities and most uncorrupted integrity; a thorough master and zealous defender of the laws and constitution of his country; and endued with a pervading genius, that enabled him to discover and to pursue the true spirit of justice, notwithstanding the embarrassments raised by the narrow and technical notions which then prevailed in the courts of law, and the imperfect ideas of redress which had possessed the courts of equity. The reason and necessities of mankind, arising from the great change in property by the extension of trade and the abolition

abolition of military tenures, co-operated in establishing his plan, and enabled him in the course of nine years to build a system of jurisprudence and jurisdiction upon wide and rational foundations; which have also been extended and improved by many great men, who have since presided in chancery. And from that time to this, the power and business of the court have increased to an amazing degree.'

The above piece of information, to such persons at least as are not in the profession of the law, may be considered as an anecdote; and we think the public is highly indebted to this author for having rescued the name and memory of so great a man as Sir Heneage Finch almost from oblivion; for we know little more of his character than what occurs in the superficial, partial histories of his time.

[*To be continued in our next.*]

II. *Considerations on the Present State of the Controversy between the Protestants and Papists of Great-Britain and Ireland; particularly on the Question How far the latter are entitled to a Toleration upon Protestant Principles. Being the Substance of two Discourses delivered to the Clergy of the Archdeaconry of Cleveland, in the Years 1765 and 1766. By Francis Blackburne, M. A. Archdeacon of Cleveland. 8vo. Pr. 5s. Cadell.*

WE most sincerely lament that the late behaviour and publications of the Roman Catholics in Great-Britain render the *Considerations* before us but too seasonable. Our author is seriously impressed with the secret and insidious practices of the popish priests upon particular persons who have fallen in their way; and he believes that there is not to be found in all Europe, an instance where popery has been satisfied with a bare connivance on any consideration. 'Her claims and pretensions (says he) rise too high to be controuled by a principle of gratitude. A church which arrogates to herself all power in heaven and earth, on the one hand, and whose very existence, on the other, depends upon the pompous and conspicuous exhibition of a paganish ceremonial, will never patiently submit to be confined to a corner; or acquiesce in any terms where her peculiar merit, *VISIBILITY*, is excluded from the advantages of parade and ostentation.

'If indeed scripture, reason, and common sense were to have their full influence upon the hearts and understandings of all those who profess the protestant religion, the claims and pretensions of popery would be easily seen through, and universally despised. But while such numbers of our common people are so imperfectly instructed in the principles of their religion (as

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we have reason to fear they are) that it may be questioned whether many of them can give any better account of them, than that they derived them from their parents, where is the wonder that such uninformed minds should be greatly overmatched by the subtilty and indefatigable perseverance of the bigotted agents of a church which sets herself up for the mother and mistress of Christendom?

‘ The current opinion of those who look no farther into religious matters than mere outward appearances, hath generally been, that the truth and excellency of religion is most likely to be found with those who are most zealous in promoting their own particular sort of it. Few of these will consider, that there may be high degrees of zeal where there is not a grain of knowledge; and fewer still will be disposed to undertake an accurate and laborious inquiry into the real truth and importance of doctrines which are asserted with the utmost confidence on one hand, while they are but feebly and faintly opposed on the other.

‘ Insinuations have been thrown out of late, as if this had been too much the case between the protestant and popish clergy in this country. It has been mentioned in some late publications, that for some years past, little attention has been paid by the clergy of the establishment to that branch of controversy, which our predecessors of the last century managed, against the papists with so much assiduity, with so much honour to themselves, and advantage to the cause they espoused.

‘ To this it hath been answered, that “ this service to the protestant cause, having been so well performed, and being to be found in books which are easily procured, it is sufficient to refer our people to the labours of these excellent writers of the last generation, whenever they are practised upon by the adversary; and that, having the scriptures in their hands, and being not only allowed, but exhorted to read them, they may safely be trusted to their own sense and judgment in applying them to the support of their principles, against all seducers whatsoever.”

‘ But I am afraid, when the circumstances of the common people abovementioned are duly considered, together with the various occasions they may have for the assistance of their pastors in new and unforeseen cases, our referring them to their own stores and capacities, will pass for no better than a compliment to our own indolence, a sort of civil way of getting rid of the pains and trouble of making those whose station and circumstances require it, more competent judges for themselves, than their own leisure and opportunity for examination will admit

admit of, and who may expect this service from us, through a persuasion that our designation to the ministry requires it at our hands.'

Mr. Blackburne animadverts upon the spirit and influence of popery in countries where it has been for ages the established religion, and where it has never failed to counter-act the most public-spirited measures, when they in any degree clashed with the interests of the church. He reviews some part of the history of France, in which we think he has found materials more than sufficient to prove this charge; and he is of opinion that the cultivation of the great blessing of reformation, even in England, came to be neglected much sooner than they, who reflect upon the peace and freedom which a thorough reformation from popery should have brought along with it, may be apt to imagine. This proposition is illustrated by some passages in Mr. Strype's *Life of archbishop Grindall*; but we think it would have been more for the author's purpose, had he gone farther back in his account of the controversy concerning ecclesiastical vestments, and studied the case of bishop Hooper in 1550, who refused to be consecrated in episcopal vestments, and obtained from the king a dispensation to receive consecration without either the oaths or habits. It is not to be dissembled, that neither Cranmer nor Ridley paid any regard to this dispensation; and treated Hooper, who acted with great spirit, if not obstinacy, in the affair, with perhaps too much acrimony; for after being confined to his own house, and then to the archbishop's custody, the council ordered his grace to send him close prisoner to the Fleet. Mr. Blackburne seems to suppose that Grindall's compliance might be owing to the considerations suggested to him by Peter Martyr. It is true, both that divine and Bucer were applied to by Cranmer and Ridley upon the occasion; but we do not find that either approved of, or condemned Hooper's tenderness. It is, however, remarkable, as appears by the council-book, which we do not perceive either bishop Burnet or any other ecclesiastical historian ever to have seen, that two other prelates, Heath, bishop of Worcester, and Day, bishop of Chichester, fell under the civil censure at the same time, but for very opposite reasons; for both of them being secret papists, the first was sent to the Fleet for not agreeing with the other divines who were appointed to draw up a book of ordinations; the other for refusing to pull down altars and to set up tables in his diocese. We shall leave Mr. Blackburne and our readers to their own considerations upon these facts. They are mentioned here only to prove that Cranmer and Ridley, the two great

great fathers of the English reformation, thought that its spirit dictated a mean to be observed in ecclesiastical ceremonies.

The public of England are greatly obliged to the acuteness and industry of this author, who concludes his *Considerations* in the following manner.

“We seem, in matters of religion, to be arrived at a very interesting crisis, wherein the prophecy of our blessed Saviour, namely, that, “because of the abounding of iniquity, the love of many shall wax cold,” is fulfilled among us, as visibly at least as it has been among Christians of any other period since the prophecy was delivered. There seems to be at this time not only a general coolness towards the protestant religion, as distinguished from the spirit and practices of popery, but likewise a general inattention to those interests of the temporal as well as of the spiritual kind, which it was the glory and praise of our ancestors to support.

“Unhappily for the public, as well as individuals, the fashion of the times prevails too often in religion, as well as in matters of less importance. The word of God, for which the poor people hungred and thirsted in the beginning of the Reformation, now that it is set open to every one with the greatest freedom, seems, in too many instances, to be despised and neglected, like other things, which lose their value, when they lose their novelty. Many seem now even to pride themselves in their ignorance, and to think themselves happy in being able to excuse their ungodly, fraudulent, or immoral practices, on the pretence of wanting learning, or what they call scholarship; unmindful that he who is wilfully ignorant of his Lord's will, when he may have the opportunity of learning it, will be beaten with as many stripes, as he who knows it, and doth it not; and that the few stripes mentioned in the parable are allotted to those only, from whom their master's will is concealed by some unavoidable obstruction or incapacity.

“On another hand, it has been observed, that a selfish spirit prevails too much in those concerns wherein our very constitution is at stake. “The public, say some people, is the last thing that is cared for, even by those classes of men, who, both by their station and abilities, are under the highest obligations to consult its welfare, without which individuals can have no security for their peace, their property, or even their very existence.”

“This state of the case must turn the eyes and expectations of those who perceive the approaching effects of this indifference upon the clergy, of course. Their conduct will be marked

marked by the judicious few, though the secular and slothful among them may be indulged and even applauded for conforming to the fashion of the times, by those who, shunning the light of the Gospel themselves, neither understand their own duty nor that of their teachers, and who, desiring to be indulged in their turn, are ready enough to screen themselves under examples, who, they will say, would certainly direct them to a better practice, if a better practice was necessary.

‘ But let no man deceive himself with vain words. In any general calamity, such as a return of popery would bring upon us, even these thoughtless men must suffer as well as others, either by submitting to a remorseless ecclesiastical tyranny, or by a merciless vengeance for opposing it, and will then be sufficiently awake to see clearly from whence their sufferings are derived; and would be the first to reproach those who have flattered them in their slumbers, and complied with them in those follies and dissipations, which now keep them secure and insensible of the common danger. It will be our happiness and our comfort in such an evil day, to have the testimony of our consciences that we have not ceased to warn every one, within our respective departments, of the just judgments of God upon those who either neglect the care of their salvation in the world to come, or undervalue the means of working it out to the greatest advantage, which have been so bountifully afforded and so repeatedly preserved and rescued from the destructive jaws of popish tyranny and arbitrary power, by the vigilance of a gracious Providence, over this particular country, perhaps without example in any other.’

Annexed to the Considerations are four appendixes, which serve to illustrate the absurdities and impieties of popery; together with a postscript containing Remarks on a late Apology for the Catholics of Great Britain and Ireland*.

III. *A Dissertation upon the Nerves; containing an Account, I. Of the Nature of Man. II. Of the Nature of Brutes. III. Of the Nature and Connection of Soul and Body. IV. Of the Threefold Life of Man. V. Of the Symptoms, Causes, and Cure of all Nervous Diseases.* By W. Smith, M. D. 8vo. Pr. 5s. Owen.

IT is difficult to determine to what class of publications this performance most belongs; being a curious assemblage of metaphysics, physics, and divinity. It seems to have been principally intended as a treatise upon nervous disorders; but the author, resolving to trace his subject *ab ovo usque ad mala*,

* See vol. xxiv. Crit. Review, p. 459.

begins with considering the nature of man, as a being compounded of a material and immaterial part : and, not satisfied with such a general prospect of human nature, as might have been sufficient to establish the mutual influence and connection of the soul and body, he has carried his reflections even to a view of the brute creation, of which his sentiments are somewhat singular.

Some perhaps will be ready to observe, that, as I affirm the bodies of brute animals to be actuated by a principle of the like kind, with that placed in man ; therefore the souls of brutes must live for ever : and indeed it is a very necessary inference, and what is my real opinion. For an immaterial substance is not subject to the laws of mortality ; and perishes only by the immediate annihilating hand of its maker, the Almighty God, the Lord Jehovah.

This is not a new doctrine, though to many it may appear to be so. Some of the most learned primitive fathers, in the early ages of the church, thought so ; and some of the gentile philosophers were of the same mind. How God will dispose of the souls of brutes, after death, is not revealed to us ; consequently we are entirely ignorant of it, as we know nothing of any life, but what is revealed to us. Perhaps God Almighty will annihilate them ; and perhaps he will suffer them to follow their own nature, and live for ever. This I know, that the Almighty hath appointed certain laws to bodies, which he never seems to violate, by an uncommon or supernatural influence, except for some very great purpose. Some quote Ecclesiastes, ch. iii. v. 21, “ Who knoweth the spirit of man that goeth upward, and the spirit of beast that goeth downward to the earth ? ” to prove that beasts perish after death. The text, indeed, makes a distinction, between the soul of a man, and that of a beast ; and plainly declares, that they go to separate places ; but, I think, it does not declare, that the soul of a brute perisheth, any more than that of a man. But what places of abode are allotted to them, or where, is more than I or any mere man can tell.

Many divines, with more zeal than reason, have been very solicitous to prove, that brutes have no soul, thinking that the contrary opinion derogates from the dignity of man. But when the creation was finished, God saw that all was good ; therefore, I think, it is no reproach to an archangel, to say, that God made a worm as well as him. Those zealous divines, that contend for the materiality of brutes, are reduced to such absurdities, which would make a modest man blush ; but that is an affection of matter which one part of their bodies, viz. the face, is little accustomed to. This I think, that if the parson
gets

gets his old gray mare to ride upon, in the other world, she should, for his contemptible opinion of her in this life, throw him into the dirt; where I should take the liberty to leave him, and proceed to my next consideration; but this subject is so pleasing and entertaining, that, for all the haste I am in, I shall stop a little here, and briefly consider the nature of brutes.'

'But if the souls of brutes are immaterial, as I said before, then the unavoidable consequence is, they must be immortal; which indeed to some will have the appearance of philosophical heresy. But let the appearance be what it will, no truth should be stifled for fear of consequences (which is too much the case with those that would be thought the guardians and tutelar angels of true religion; but their fast and loose game let them answer for to God, and justify it, if they can.) I dare pronounce the souls of brutes immortal, from scripture, evidence, reason, and argument. Pray will you be pleased to tell me, what you think was their original state and condition in paradise; when all the works of God were pronounced very good? Were they mortal then? Could any creature be mortal before death came into the world? But death was the consequence of transgression, Rom. v. 12. If death then was the consequence of sin, 'tis absurd to suppose that the effect should precede the cause; that the execution should both anticipate the sentence of condemnation, and the transgression. Therefore we are led to believe, that, in the intention of their Creator, by their original frame, and their relation to the universal system, they were to be partakers of that bliss and immortality, which was the privilege of the whole creation. Till man, by his disobedience, forfeited it for himself, and in consequence for them.'

In treating of man, the author considers him as enjoying three lives, viz. a vegetable, animal, and spiritual: the first consisting in involuntary motion; the second in voluntary; and the last in the operation of the holy spirit. The remaining half of the book is employed on nervous diseases. In the chapter on hypochondriacal melancholy, the author very freely delivers his sentiments on the sincerity of methodistical votaries.

'Some fancy themselves turned into glass, hens eggs, tea-cups, &c. &c. and act as if the metamorphosis was really made. Some think they are dead, and must be laid out; others that they are damned; some again fancy that they are elected, and therefore cannot sin; while others think they have swallowed and have in their bellies, toads, cats, serpents, hares, cobblers, &c.

'As for the religious elects or methodist saints, if any female amongst them fancies that she has got a cobbler in her belly,

belly, I should neither deny the enthusiastic vision, nor the reality of the fact; for I sincerely believe there are many methodists, more for the sake of those visions, new births, and holy overshadowings, than from a desire of serving and worshipping God acceptably. Many of them, I am sure, have a greater inclination to get, than to be begotten; to generate, than to be regenerated.

Though most of the subjects in this treatise are of an abstruse nature, they are discussed in such a manner as rather engages than fatigues the attention; while we smile at a singularity of sentiment, and the philosopher sometimes awkwardly sinking into the affectation of the divine.

IV. *Remarks and Dissertations on Virgil; with some other Classical Observations: by the late Mr. Holdsworth. Published, with several Notes and Additional Remarks, by Mr. Spence. 4to. Pr. 1l. 1s. Doddsley.*

WHEN we consider the number of commentators who have endeavoured to illustrate the works of Virgil, the performance now before us may seem to have been superseded, especially as Virgil is the clearest in his meaning, and the most unembarrassed in his construction, of all the Roman poets; and, if we except the Georgics, his subjects are of a general nature, which every one may understand without being furnished with particular and accidental knowledge. In works of wit and pleasantry, the beauties are of a transitory kind, as depending upon allusions which are known to-day, and forgotten to-morrow. In the explanation of Martial, therefore, numbers may employ themselves without trifling; for it is here that the toil of the laborious enquirer and sagacity of the acute commentator are particularly requisite. To fix meanings which are ever upon the point of vanishing, by explaining the event upon which they depend, or unfolding the occasion to which they allude, more than a general knowledge is necessary; but for that which swims upon the surface, we need not dive below; and for the poet who writes in the universal language of nature and passion, there seems to be little need of such a multitude of interpreters.

Such are the reflections which occurred to us upon the first view of the present work. Still, however, the clearest writer may have his difficulties, and the most general subject, when badly treated, its obscurities. Thus Lucan, by the remoteness of his thought, and distortion of his language, has been ingenious enough to throw a general darkness over his Pharsalia. Thus too, before the present publication, there remained, even

in the *Æneid*, certain points of antiquity to be known, and certain particulars in geography to be ascertained: circumstances, for the explanation of which, though they did not affect the general sense, every one should be thankful, as a poet of Virgil's merit cannot be too well understood. But if we are indebted to Mr. Holdsworth for such informations in his remarks upon the *Æneid*, how are our obligations doubled for the assistance he has given us towards understanding the *Georgics*: a subject at once local and particular; in which the poet is unavoidably employed in describing things of which no description can convey an adequate idea, and alluding to customs in which every day makes some sensible difference.

How well Mr. Holdsworth has in general succeeded, the reader must judge from the book itself. All that we can pretend to do within our contracted limits, is to give an account of the plan; and to extract such observations as tend to elucidate obscurities, or gratify the mind by curious information. Of these, however, we shall not be sparing, as the bulk of the volume will permit us to be copious, and as the established characters of the gentlemen concerned require us to be satisfactory.

The work opens with an advertisement of the editor, in which there are some things necessary to be known; as they inform us of the means by which Mr. Holdsworth was more particularly qualified for a commentator upon Virgil, and of other matters relative to the conduct of the work.

‘Mr. Holdsworth’s excellent taste for poetry, and his superior talents in classical learning, and particularly in poetical criticism, have been as well known, and allowed as universally, as any person’s of the age we live in.

‘He made more journeys to Italy than perhaps any gentleman in this age; studied Virgil’s works, in particular, on the very spot where he wrote them (for he staid much longer than usual at Naples); and always carried some interleaved editions of Virgil with him, to take down his observations as they arose.

‘His principal aim was to acquire a more perfect insight into the *Georgics*; of which he intended to have given the world a new edition, with his notes adjoined: but he did not neglect observations on the other parts of Virgil’s works, as they came in his way.

‘All his papers of this kind were, on his decease, in 1746, left by Mr. Holdsworth, to his most intimate friend, Charles Jennens, Esq; of Copthall, in Leicestershire; who was so kind as to put them into my hands, at my earnest request; that so great a treasure might not be lost to the world.

• As there is such a mixture of hands, it is but a common piece of justice, that each should be assigned to the proper authors. This is done by affixing particular marks to each observation.

• All, therefore, with a larger star ★, are taken from Mr. Holdsworth's own hand-writing; either in his MSS. Virgils, or loose notes. Those with a less star *, are the remarks which I could remember from his conversation: many of which have been already printed in the Virgil published by the ingenious and learned school-master of Winchester College, my particular friend, Mr. Warton: and which I had communicated to him, before I had any hopes of getting the other observations of Mr. Holdsworth into my hands. All with this mark +, are of other friends; as all with this †, are my own.

To the Remarks and Observations are subjoined five dissertations, amongst which is that upon Virgil's mention of the two Philippi, so well known to our learned readers. To these succeed two vocabularies: the first explaining words of agriculture; the other, words of geography. Of these Mr. Spence says in a note, 'These two vocabularies are only the beginnings of a design which Mr. Holdsworth would probably have carried much further; had he enjoyed better health, and had his life been spared longer to his friends, and the world.'

The whole is closed with the *Muscipula* of this ingenious writer, in which he has shewn, that he who could catch the beauties of Virgil by such an happy imitation as a poet, was best qualified to illustrate his meaning as a commentator. In fact, whether we consider the music and variety of the numbers, or the ease and purity of the language; the grave irony, never interrupted by an intemperate laugh; or the regularity of the plan, never broken by an impertinent digression; we cannot deny the *Muscipula* the praise of being one of the justest pieces of composition, and one of the truest models of the mock-heroic, that modern poetry can afford.

From this account of the plan, we proceed to the work itself. The first remark we shall communicate is employed upon a passage, on which the author was qualified to decide by particular observation.

Eclog. I. Ver. 75—77.

“ Ite meae, felix quondam pecus, ite capellae.

Non ego vos posthac, † viridi projectus in † antro,
Dumosa pendere procul de rupe videbo.”

• † I have seen in Italy (and on the Vatican hill near Rome, in particular) a little arch'd cave made by the shepherds of

evergreens; not high enough to stand in; and where they lye at their ease, to observe their flocks browsing. *Qu.* whether it be not such a cave, which is meant here? *Viridi* is not a proper epithet for the inside of a natural cave; especially for such rocky ones as we find in Italy.

We are uncertain whether all our learned readers will assent to the following observations upon a sentence which has given the commentators much trouble.

Eclog. IV. Ver. 62, 63.

“ Qui non risere parentes,

Nec Deus hunc mensa, Dea nec dignata cubili est +.”

+ “ Est figura et in numero: vel cum singulari pluralis subjungitur, *Gladio pugnacissima gens Romani*; gens enim ex multis. Vel e diverso,

“ Qui non risere parentes,

Nec Deus hunc mensa, Dea nec dignata cubili est:

ex illis enim qui non risere, hunc non dignatus Deus, nec Dea dignata.” Quintil. ix. 3.

It is manifest from this passage, that Quintilian read *qui*, not *cui*: as indeed the sense of the place requires; for the good omen arose from the smiling of the child upon the parents, not the smiling of the parents upon the child: this latter is an usual and natural expression of affection; has nothing extraordinary in it, nor is it to be looked upon as an omen; though the smiling of an infant newly born, and thus acknowledging its parents, might be esteemed such. But the uncommonness of construction in the phrase “risere parentes” puzzled the grammarians; and this difficulty introduced the reading *cui* in Virgil, contrary to the poet’s meaning; and in Quintilian’s quotation also, contrary to the rhetorician’s own testimony and explication. “Risere parentes” is the same with “adrisere parentibus;” as “volabat littus arenosum Lybae” is the same with “advolabat littori,” in another place of Virgil (*Aen.* iv. 259.), where the same difficulty had long established a pointing altogether inconsistent with any sense.

But however dubious these remarks may appear, we suppose few will refuse their assent to Mr. Holdsworth’s explanation of the lines below, which have by many been esteemed somewhat difficult, as will appear from the note of Mr. Spence preceding it, which for this reason we shall extract.

“Aen. V. Ver. 813, 814.

“Tutus quos optas portus + accedet Averni:

Unus erit tantum, amissum quem gurgite quaeret.”

+ Venus

† Venus desires Neptune to grant Aeneas a safe voyage from Sicily to Latium (ver. 796—798.); and Neptune answers, that he shall come safe to the coast of Cumae:

“Tutus quos optas portus accedet Averni.”

‘Is that a satisfactory answer to her request?’

‘The Florentine manuscript reads it ACCEDIT. Will not that set it right? As if he had said; “He is going on to the port of Avernus, as safely as you could wish: (and he shall go on as safely the rest of his voyage).”——Nothing is more common in Virgil than this way of not mentioning expressly what may be easily inferred: it is one of the distinguishing differences between his and Homer’s manner of writing.

* Mr. Spence informs me, that a very good Florentine manuscript has Accedit: and observes that, when Venus requests of Neptune for Aeneas,

——“Liceat Laurentem attingere Tybrim,”——

it is very odd that Neptune should promise only to bring him safe half way,——“Tutus portus accedet Averni:” and therefore imagines it should be Accedit.—By which Neptune assures her that her request is so far granted, that Aeneas is already entering into the port of Cumae: or rather that she might be assured he was as safe as if he was already arrived there; for it is plain by what follows that he was not yet arrived.—But, after all, I would rather choose to put the stop after Accedet, and construe Averni with Gurgite.’

This slight alteration, as our learned reader will perceive, clears up all obscurity. “He shall gain the harbours you would have him gain, says Neptune, with the loss of one man only, whom he shall miss in the lake Avernus.”

We quote the following observation for the information of those who may have entertained the opinion it is employed to invalidate.

“Aen. I. Ver. 494—497.

“Ducit Amazonidum lunatis agmina peltis,
Penthesilea furens, mediisque in millibus ardet;
Aurea subnectens * exertae cingula mammae
Bellatrix, audetque viris concurrere virgo.”

* Q. whether Exerta signifies cut off, as is commonly understood? or not rather at liberty, being naked and exposed. Claudian, in his Paneg. de Consulatu Prob. et Olyb. describing Rome in the habit of an Amazon, says:

“Dextrum nuda latus, niveos exerta lacertos,
Audacem reteggit mammam.”

The poet here fully represents the right side, particularly the breast, naked, and exposed; and though he endeavours so much to vary his expressions, yet he says nothing directly of the breast being cut off. He applies the word *Exerta* to the *Lacerti*, which cannot be supposed to be cut off. He must therefore mean only, "having the right arm at liberty, and prepared for action." Had the breast been really cut off, it is not probable that a poet, who was always so fond of expatiating, would have lost an opportunity of enlarging on such a topic.

† In all the figures of Amazons by the ancient artists that I have ever observed (and I have observed a great number in statues, reliefs, gems, and medals) I never saw any one that had either breast cut off. There is one generally naked (or exerted), and the other is generally covered with part of the thin vest, that falls down toward their knees. Their legs are naked; and they are generally represented with a bow or ax, and the moon-shield; just as they are described by Virgil, and the other Roman poets:

"At medias inter caedes exultat Amazon,
Unum exerta latus pugnae, pharetrata Camilla;
Et nunc lenta manu surgens hastilia pensat,
Nunc validam dextrâ rapit indefessa bipennem:
Aureus ex humero sonat arcus et arma Dianae."

Aen. XI. 652.

—"Nihil ipsa neque aurae,
Nec sonitus memor, aut venientis ab aethere teli:
Hasta sub exertam donec perlata papillam
Haesit."——

Aen. XI. 803.

—"Amazonidum nudatis bellica mammis
Turba."——

Prop. lib. III. El. xiv.

"Felix Hyppolyte nudâ tulit arma papillâ."
Id. lib. IV. El. iii.

—"Inde Lycen ferit ad confine papillae;
Inde Thoën, quâ pelta vacat."——

Flac. VI. 375.

The fertility of Italy has been long celebrated: but a more remarkable instance of it we never remember to have met with, than that which is afforded by the remarks below: which we extract with the greater pleasure, as they vindicate the poet from violent exaggeration, and as the information is wholly to be relied upon.

Georg. II. Ver. 149, 150.

"Hic ver assiduum, atque alienis mensibus aestas;
Bis gravidæ pecudes, bis pomis utilis arbor."

• This

• This, as Ruæus observes, is generally thought an hyperbole, but without reason; for besides what Varro mentions, lib. I. c. vii. "*De malo biferâ in agro Consentino*," several other authors assert the same, as sufficient justifications of the poet. And I remember to have seen a vine at Ischia, which I was assured bore grapes three times in the year; and is therefore called *Uva di tre volte l'anno*. It had ripe grapes in August; others turning, which would be ripe in October; and others quite green and small, which I was informed would be ripe in December or January.—This corresponds with what Pliny affirms, lib. XVI. c. xxvii. "*Vites quidem et triseræ sunt, quas ob id insanas vocant; quoniam in iis aliæ maturescunt, aliæ turgescunt, aliæ florent.*"—But, without enlarging further upon such singular instances affirmed by other authors, we may observe that when Virgil mentions this particular in honour of the Italian climate, he expresses himself more modestly and accurately than other authors do. He does not affirm that the trees are *Biferæ*, or *Bis parturit arbos*, which perhaps may be doubted, but "*bis pomis utilis.*"—This is certainly true of the fig, which they have in great plenty, especially about Naples, at two distant seasons of the year; (viz.) at the usual time, at the latter end of August, or September; and likewise in May, thence called, from the season, *Fico di Pascha*. I was informed at Cava near Naples, which place is celebrated for its figs, that they cover their trees with mats all the winter, by which means the small figs, which remained green on the tree in the autumn, are preserved, and ripen in the spring as soon as the trees begin to shoot, and produce those forward figs.

Let these serve as a specimen of the observations by which our authors have endeavoured to illustrate the poet's sense. Were it not our business rather to excite curiosity than to gratify it, we could indulge the reader with many explanations not less clear. We quit them, however, with the less regret, as we next proceed to such remarks as we apprehend will sufficiently recommend themselves by their curious information.

It is difficult to select, where many things equally engage our notice. But as ancient magnificence has long been the object of general admiration, the following account of a small part of their expence may be deemed entertaining.

• *Georg. II. Ver. 505—509.*

"*Hic petit excidiis urbem miserisque Penates,*

Ut gemmâ bibat.—

• "*Gemmaeque capaces*

"*Excepere merum.*"—*Lucan. X. 160.*

Speaking of the feast given to Caesar in Aegypt.

‘The pride of the ancients covered their tables or side-boards with cups of precious stone, as onyx, agate, etc. And probably the dishes and cups of agate, jasper, etc. which are now preserved in treasuries and cabinets, served formerly at the tables of princes and great men. “Appianus testatur Mithridatem Ponti regem circiter duo millia poculorum ex onyche in suo thesauro habuisse; verum non solum ex onyche, sed sardoniche, et chalcedonio factitata fuisse certum est.” Anselm. Boet. Hist. Gemm. lib. II. c. xcii.——“Achates tantâ mole exerefcit ut pocula et scyphi inde fieri possint.” Id. lib. II. c. xcvi. Q. whether the vases at Genoa, and Venice, were not of this sort? And likewise the agate cup at the Barberini palace? See Misson’s description of it, vol. II. lett. xxix.

‘The sapphire cup in the treasury of the church of St. John Baptist at Monza near Milan, is likewise supposed to be of this sort. It was left by Theudelinda queen of the Lombards, who built and endowed the church. It is a tumbler or goblet, two inches three tenths deep, by three inches four tenths diameter.——In the treasury of St. Denis is a large cup of oriental agate, with a bas-relief representing a sacrifice.—Pliny, in his Natural History, tells us, that Petronius, a little before his death, ordered a valuable cup of this sort to be broke, that it might not fall into the hands of Nero.—“T. Petronius consularis moriturus invidiâ Neronis, ut mensam ejus exhaeredaret, Truilam Murrhynam c c c. HS. emptam fregit.” Lib. XXXVII. c. ii.’

To this observation the following may serve as a contrast; which we quote the more willingly, as it contains matter of surprise to the modern academick, who may not be acquainted with the use of *straw* in disputation, nor accustomed to any thing else, on such occasions, but empty seats and bare walls.

‘Aen. VIII. Ver. 652—654.

“In summo custos Tarpeiae Manlius arcis
Stabat pro templo, et Capitolia celsa tenebat:
Romuleoque recens † horrebat regia culmo.”

‘† One may guess a little at their other buildings, from the palace of their kings.. It was a little thatched house, and very ill furnished.

“Parva fuit, si prima velis elementa referre,
Roma: sed in parvâ spes tamen hujus erat.

Moenia jam stabant populis angusta futuris;

Credita sed turbae tunc nimis ampla suae.

Quae fuerit nostri si quaeris regia nati;

Aspice de cannâ straminibusque domum:

In stipulâ placidâ carpebat munera somni.”

Ovid. Fast. lib. III. ver. 185.

“Dum

"Dum casa Martigenam capiebat parva Quirinum;
Et dabat exiguum fluminis alva torum."

Ibid. lib. I. ver. 200.

"Ovid is not the only one that calls it a cottage. "Si totâ urbe nullum melius ampliusve tectum fieri possit, quàm casa illa conditoris est nostri;" says Camillus, Livy, lib. V. §. liii. — "Ortum è parvulâ Romuli casâ, totius terrarum orbis fecit columnen." Val. Max. lib. II. c. viii.

"In these days of luxury we can scarce conceive any such thing as a thatched house to have been a palace; or of great men and princes having no other beds than a heap of straw; and yet the latter was not so far from our times, as we may be apt to imagine. Thus Camden, in speaking of Edburton (a little village near Ailsbury in Buckinghamshire), says, "that it was a manor-royal; and that several yard-lands were given to it by the king, on condition that the holders thereof should find litter, that is, straw, for the king's bed, whenever he should come thither." (Britan. p. 280. ed. 1695.) Ramus, in speaking of the reformation of the university of Paris, mentions the following allowance there: "Pro tapetis et stramine Quodlibetariae, triginta solidi. In Cardinali, pro tapetis et stramine, triginta solidi." There is a street in part of the university of Paris, now called, La Ruë du Fouarre; and formerly called, La Ruë de Fourrage; where the straw-market was kept formerly, to supply the students with fresh litter. Menage's Dict. vid. *Fourrage*. Their schools were littered with straw too, when they held their Quodlibets, or any other great disputations. It was so in Dante's time, according to Naudé. (Add. à l'Hist. de Louis XI. p. 175.) Hence when Rabelais makes his Pantagruel dispute against all comers, he makes him hold his disputations in the Ruë du Fouarre. "De faict, par tous les carrefours de la ville mist conclusions, en nombre de neuf mille, sept cens, soixante, et quatre, en tous sçavoir; touchant en icelles les plus forts doubtes, qui fussent en toutes sciences: et premierement en la Rue de seurro tint contre tous les Regents, Artiens, et Orateurs; et les mist tous de cul" (Liv. II. ch. x.): Where his commentator says; "Les accula tous, et les obligea à se rasseoir sur leur paille." (Note 3.)—The word Litter probably comes from the French word for a bed; *Lit*. The French still use a Paillasse (or straw-bed) under their feather-beds.

For all connoisseurs, the subsequent remarks upon the famous groupe of Laocoon, &c. must contain both information and pleasure.

Aen. II.

Aen. II. Ver. 201—222.

“ * Laocoon, ductus Neptuno sorte sacerdos,
 Solemnes taurum ingentem mactabat ad aras.
 Ecce autem gemini à Tenedo tranquilla per alta
 (Horresco referens) immensis orbibus angues
 Incumbunt pelago, pariterque ad litora tendunt :
 Pectora quorum inter fluctus arrecta, jubaeque
 Sanguineae exuperant undas ; pars caetera pontum
 Pone legit, sinuatque immensa volumine terga.
 Fit sonitus spumante salo : jamque arva tenebant,
 Ardentesque oculos suffecti sanguine et igni,
 Sibila lambebant linguis vibrantibus ora.
 Diffugimus visu exangues : illi agmine certo
 Laocöonta petunt ; et primum parva duorum
 Corpora natorum serpens amplexus uterque
 Implicat, et miseros morso depascitur artus.
 Post, ipsam auxilio subeuntem ac tela ferentem
 Corripiunt, spirisque ligant ingentibus : et jam
 Bis medium amplexi, bis collo squamea circum
 Terga dati, superant capite et cervicibus altis.
 Ille simul manibus tendit divellere nodos,
 Perfusus sanie vittas atroque veneno ;
 Clamores simul horrendos ad sidera tollit.”

* This story of Laocoon, so elegantly described by Virgil, alludes to a famous Grecian statue, which was esteemed one of the greatest masterpieces of the ancient sculpture, and which was undoubtedly well known to the Romans in Virgil's time, if not already brought thither. I know it is disputed by the virtuosi, whether the statue was copied from Virgil, or Virgil's description taken from the statue. The latter is pretty manifest : for Pliny tells us expressly, lib. XXXVI. c. 5. that this groupe was made by three eminent artists together, viz. Agesander, Polydorus, and Athenodorus : and, lib. XXXIV. c. viii. though he does not tell the time when they all lived, yet he tells us that Athenodorus was one of the scholars of Polyclethus, who flourished about the 87th Olympiad, or near the 320th year of Rome, between the times of Phideas and Praxiteles : therefore we must suppose that this groupe was made near 400 years before Virgil wrote this. Pliny likewise in the same chapter tells us, that after the 120th Olympiad this art declined ; and though it revived again about the 155th, yet it never arrived to its former glory. And therefore, as this groupe was celebrated as one of the best pieces that ever was made, we may suppose reasonably that it was the work of the age

age when this art was in its greatest perfection. That this is the same statue, which is still preserved at the Belvidere in the Vatican, cannot be doubted; the whole groupe being of one piece of marble, as Pliny describes it, and being found in or near the place where he says it stood in his time. Speaking of the works of the most famous statuary, he says, "*Multorum obscurior fama est, quorundam claritati in operibus eximiiis obstante numero artificum; quoniam nec unus occupat gloriam, nec plures pariter nuncupari possunt. Sicut in Laocoonte, qui est in Titi imperatoris domo, opus omnibus et picturae et statuariae artis praeferendum. Ex uno lapide eum et liberos draconumque mirabiles nexus de consilii sententiâ fecere summi artifices, Agesander et Polydorus et Athenodorus Rhodii.*" Lib. XXXVI. c. 5.—Donatus, speaking of the baths of Titus, says, "*In vineis loci statuam Laocoontis laudatam à Plinio, conservatamque in hortis Vaticani Pontificiis, inventam viderunt tempora vix inchoata prioris seculi.*" Lib. III. c. x.—And Nardini confirms the same: "*La statua bellissima del Laocoonte con duoi figli attornati da serpi ritrovata nel tempo di Leone X. presso a S. Lucia in Selce, e le Sette Sale, e trasportata in Belvidere, dove hoggi stà.*" Lib. III. c. x.—Tho' it cannot well be doubted but Virgil had the famous statue of Laocoon in view when he wrote this story, yet it is observed that he has varied from it in many particulars; and that, perhaps, for the following reason. In the statue the father and sons are represented entangled by the serpents in one groupe; which the statuary were under a necessity of doing, because they could not represent succession of actions in the same stone; but the poet, not being under the same restriction, relates the story as it may more naturally be supposed to have happened. He first makes the serpents seize the children, each of them one; and when they had dispatched them, then they seize the father coming to their assistance. A less judicious author would probably have endeavoured to have followed the statue as servilely as possible; but Virgil chose rather to copy the most masterly strokes of it; the serpents twisting themselves about and entangling their bodies; Laocoon "*tendentem manibus divellere nodos,*" and "*clamos horrendos ad sidera tollentem:*" and where it was proper, he varies from the original.

† As statuary is confined to one single point of time, in the famous groupe of the Laocoon, in the Vatican, you see the serpents killing him and his two sons together. Poetry has a larger scope; and can describe each step of any action distinctly. Virgil therefore, in his description of the same thing, gives the whole course of it, and every part of it successively.—You first see the serpents on the sea; then on the shore; then killing

ling the sons of Laocoon; and lastly killing Laocoon himself. This must make that figure and his description differ in most particulars; and indeed there is scarce any thing in which they agree, except the attitude of Laocoon himself, and the air of his head: in which Virgil seems to have copied that statue very strongly.

Amidst the variety of remarks with which this volume abounds, it is by no means surprising that every thing is not said with equal certainty and equal fulness; that some observations should appear doubtful, and some imperfect. Let it not therefore be esteemed an invidious task, if we endeavour to point out a few of those defects which the work must necessarily be supposed to have.

We have frequently had occasion to remark the predilection of a commentator for his author, in consequence of which he frequently exerts every effort to prevent others seeing those faults to which he himself is willing to be blind. Of this truth we find an instance in the following observation:

Georg. II. Ver. 170—172.

—“ Et te, maxime Caesar,

Qui nunc extremis Asiae jam victor in oris

● Imbellem avertis Romanis arcibus Indum.”

● Compare this with Aen. VI. ver. 794. etc.—Virgil tells us expressly, at the latter end of his Georgics, that Caesar was in Asia whilst he was writing them.

● This, according to Ruæus and others, may signify effeminate, not of a warlike disposition; but as it is intended as a compliment to Cæsar, and as there is little honour in conquering an effeminate people, I rather believe that the word in this place signifies “without war, without bloodshed.” That is, Caesar by his presence in Asia so awed the Indians, that they threw down their arms, and submitted without daring to come to battle. Silius Italicus, the great imitator of Virgil, pays the like compliment to Domitian with regard to the same people:

“ Huic laxos arcus olim Gangetica pubes

Submittet; vacuasque ostendunt Bactra pharetras.”

● Statius, Sylv. IV. 4. and ver. 47. uses “imbelles” in the same sense: “Imbelles laurus;” honours got without fighting. — Again, lib. III. Ecl. ii. 98.

—“ Imbellis, tumidoque nihil juratus Atridae:” speaking of Phoenix, who attended Achilles without being engaged to fight.

That

That these arguments are not conclusive, we will venture to assert: and, indeed, had not Mr. Holdsworth been too intent upon the defence of his poet, his extensive reading would have told him, that the Roman writers had not received, even in Virgil's days, all the polish of modern refinement; and that the compliment which a polite *Roman* might have esteemed the pink of courtesy, a polite *Frenchman* would stigmatize as a *grossièreté*. In confirmation of this, so many instances must occur to every reader the least conversant in their writings, that it would be trifling to prove it by particular induction.

Nothing is so dangerous to the commentator, nor so apt to lead him into error, as the desire of finding that in his author which has escaped the vigilance of others. It rarely happens, that in compositions of a general nature there is much employment for the prying curiosity of latter critics. But we are too ready to suppose ourselves obliged to shew the acuteness and ingenuity which has been shewn by our predecessors: not considering that the mine, though copious, is exhaustible; and that in proportion as they have been successful in their discoveries, little will remain for us to discover. Thus, ever since we were informed that Virgil composed his *Æneid* upon political views, the critics have busied themselves in the investigation of his secret meaning, and particularly in the tracing real personages under his fictitious characters. To declare every enquiry of this nature fanciful, would, perhaps, be not only presumptuous, but wrong; not merely because it is probable that Virgil, in alluding to the times, should allude to the persons of it likewise, but because resemblances have been traced with the greatest certainty. But when Dryden tells us that the poet 'touches the imperious and intriguing humour of the empress Livia under the character of Juno,' we may boldly declare the likeness here to be merely that of one imperious and intriguing woman to another. To shew that Virgil endeavoured to produce a resemblance, we must trace it in many features, and not in casual similarity; in the particular modifications of passion, and not in the general appearances of it. It were to be wished, therefore, that Mr. Holdsworth had told us in what features consisted the resemblance he is of opinion there is between the following feigned and real characters; if that, indeed, can be called an opinion, which is advanced in so diffident a manner:

Aen. VII. Ver. 341—345.

"Exin Gorgoneis Aleto infecta venenis
Principio Latium et Laurentis tecta tyranni

Celsa petit, tacitumque obsedit limen. *Amatae.*"

Quaer.

* * Quær. Whether Virgil, under the character of Amata, does not describe some particular character in the Roman history; perhaps Cleopatra?

Id. 376, 377.

“ * Tum vero infelix, ingentibus excita monstribus,
Immensam sine more furit lymphata per urbem.”

* * In this character Virgil, perhaps, draws the picture of Fulvia, Antony's first wife: who incensed the people against Caesar after the battle of Philippi, and by her turbulent spirit occasioned many fresh disturbances in Italy; and when she was still unsuccessful, and had thereby disgusted her husband, she at length died of grief and despair.

The same passion for discovery has sometimes led our ingenious commentator into forced constructions and uncommon meanings. Of these, to avoid prolixity, we shall produce but one instance:

Georg. III. Ver. 470—473.

“ Non tam * creber, agens hiemem, ruit aequore turbo;
Quàm multae pecudum pestes: nec singula morbi
Corpora corripunt; sed tota aestiva repente
Spemque gregemque simul, cunctamque ab origine gentem.”

* * I take *creber* in this place to signify quick, and that the meaning of the passage is, that a hurricane does not come on with more violence than distempers or plagues incident to cattle; which is the reason of the advice just before given, ver. 468, 469, to kill any sheep on the first suspicion of any contagious distemper, to prevent its spreading. And this agrees with what follows, “Nec singula,” &c.

Few, we imagine, will be induced by these reasons to think that by *creber* Virgil meant any thing but *frequent*, or that the passage is to be rendered in a manner different from the other commentators and translators:

“ On winter seas we fewer storms behold
Than foul diseases that infect the fold.” DRYDEN.

We see no reason to suppose with Mr. Spence, in the following passage, that either of the poets mentioned was obliged to the other for his topics of consolation. It is well known that similar situations will produce similar reflections and similar modes of acting: and perhaps there is not a single circumstance in the two harangues, which has not been employed, upon like occasions, by the poets of all nations and all times.

Aen. I. Ver. 199—213.

“ † Vina (a) bonus quae deinde cadis onerâret Acestes
Litore Trinacrio, dederatque abeuntibus heros,

Dividit;

Dividit; et discis (*b*) moerentia pectora mulcet: *

O (*c*) socii (neque enim ignari sumus ante malorum),

O passi (*d*) graviora; dabit deus (*e*) his quoque finem.

Vos et Syllæam rabiem, penitusque sonantes

Accertis scopulos; vos et Cyclopea saxa

Experti: (*f*) revocate animos, moestumque timorem

Mittite: forsan et hæc olim meminisse juvabit.

Per (*g*) varios casus, per tot discrimina rerum,

Tendimus in Latium: (*h*) sedes ubi fata quietas

Ostendunt: illic fas regna (*i*) resurgere Trojæ.

Durate, et vosmet rebus servate secundis.

Talia voce refert: (*k*) curisque ingentibus æger,

Spem vultu simulat, premit altum corde dolorem."

+ This speech has a good deal of the gay air that is in Teucer's in Horace: it is a gayety mixed with concern. The occasions too were a good deal alike.—It is not easy to determine which of the two might copy the other in this case; but from the subject and turn of it I should rather imagine that Horace's is the original. It is true, Virgil was the elder of the two; but the difference between their ages is so small, that it is scarce to be taken into the question: for the people who have writ their lives, make Virgil but four years older than Horace. On the other side, this speech of Aeneas is in Virgil's last work; and that of Teucer was probably among Horace's earlier pieces: for it seems likely that his Odes in general (especially his drinking and love Odes) were writ in the gayer part of his life; and his discourses and moral pieces, when he grew more advanced in years, and consequently more serious.—I shall subjoin Horace's speech at full length, with marks to shew where they agree; by which it will appear, that it is in no less than ten particulars in the compass of so few lines: and yet the different characters of the Epic and Lyric poet are preserv'd, and something of the different tempers of the writers is visible in each; for Horace's mirth is (of the two) the more gay and jovial, and Virgil's the more modest and sedate.

—“Teucer Salamina patremque

Cum fugeret (*k*); tamen (*a*) uda Lyææ

Tempora populeâ fertur vinxisse coronâ,

Sic (*b*) tristes affatus amicos.

Quò nos cumque feret melior Fortuna parente,

Ibimus, o (*c*) socii, comitesque.

Nil (*d*) desperandum, Teucro duce, et auspice Teucro:

Certus enim (*e*) promissit Apollo,

(*f*) Ambiguam tellure novâ (*i*) Salamina futuram.

O fortes, (*d*) pejoraque passi

Mecum

Mecum saepe viri, nunc (a) vino (f) pellite curas!

Cras ingens iterabimus aequor." Lib. I. Od. vii. 32.

As we have already, perhaps, trespassed upon the reader's patience, we shall trouble him with our observations upon one more passage only:

Aen. VII. Ver. 292—296.

—"Quassans caput, haec effudit pectora dicta:

Heu stirpem invisam, et fatis contraria nostris

Fata Phrygum! num Sigeis occumbere campis,

Num * capti potuere capi? num incensa cremavit

Troja viros? medias acies, mediosque per ignes

Invenere viam."——

* Dr. Trapp tells us, that he heard a judicious critic object against this passage as trifling and jingling, and more like one of Ovid's turns than Virgil's majestic sentences.—But we must consider that Juno was a woman, and in rage. And perhaps this broken stile, with an affectation of wit, might be thought in character for some furious lady in those days, whom Virgil had particularly in view: or he might think these little turns of wit as suitable to the character of woman in general, as the short interrupted sentences to rage and passion."

We readily confess ourselves to have been always of this critic's opinion, from which we do not find ourselves inclined to recede by Mr. Holdsworth's arguments. And, perhaps, that ingenious gentleman would not have taken such pains in Virgil's vindication, had he known that, in the words *num capti potuere capi*, the poet quibbled literally with Ennius. Nor is this the only instance of a writer's being forced into absurdities by authority, or allured into them by imitation. We are strongly inclined to think, that for the wonderful line,

'None but himself can be his parallel,'

Theobald, if it really belongs to him, was indebted to this of Tasso,

'Ch'è sol ne' vizi a se medesimo eguale.'

But that Lee should be detected in taking one of his most extravagant rants from another, is more surprising:

'The gods look'd pale to see us look so red.'

Evidently borrowed, we think, from Drayton,

'That snowy lawn which covered thy bed,

Methought look'd white to see thy cheek so red.'

It would be very easy to increase these instances, but we are not willing to detain the reader any longer upon them.

Having now finished our account of the Remarks and Observations, we shall postpone our critique upon the Dissertations to the next Number of our Review.

V. *An Essay on Truths of Importance to the Happiness of Mankind. Wherein the Doctrine of Oaths, as relative to Religious and Civil Government, is impartially considered. The Whole submitted to Public Examination. By the late Rev. Mr. Herport, a celebrated Divine of the Canton of Berne. Translated from the German. 8vo. Pr. 3s. Baker.*

IN compacts and treaties, and in judicial cases, it is customary for almost all nations to determine controversies, and remove suspicions, by the interposition of an oath.

In vindication of this practice it is alledged, that the obligation of an oath reaches to the secret transactions of men, and takes hold of them where the penalty of human laws can have no influence or effect; that an oath is a religious act, tending immediately to the honour of God, by the solemn acknowledgment of some of his most glorious attributes; that the ancient patriarchs used it; that Moses, the inspired law-giver, prescribed it; that the prophets have represented it as a branch of divine worship; that the apostles and angels are introduced as swearing on some special occasions; and that Jehovah himself is said in scripture, by way of condescension, to have confirmed his promise to Abraham by an oath.

In order to strike a terror into the minds of men, and render an oath more solemn and effectual, it has been usual, in different countries, to accompany it with different ceremonies; such as laying the hand upon an altar, plunging it into the blood of a victim, lifting it up towards heaven, laying it on a bible, and the like. And to oblige men to a greater caution in what they affirmed, and greater fidelity in what they promised, it became usual to swear by the gods, by their country, by the health, life, or genius of their princes, by the bones of their ancestors, by their children; in short, by every thing they accounted dear or venerable, with a variety of direct and tremendous imprecations.

The design of this treatise is to shew the baneful nature of all imprecatory oaths, and to explode a custom which, according to Mr. Herport's account, was introduced in ages of darkness and ignorance, was countenanced and propagated by wicked and ambitious tyrants, and has been productive of the worst of evils.

He acknowledges that the invocation of the Deity, as an omniscient witness, is allowable; because, with conscientious persons, it manifests a confidence in God, and integrity of heart: but he insists that this should be the term of our affirmations and engagements, without going any farther lengths, or having recourse to imprecations; and that those examples

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of swearing, which are mentioned in the scriptures, do not mean those imprecatory oaths which have been introduced in later ages, but certain emphatical expressions which, upon important occasions, men have used in token of their veracity.

To the question, whether imprecatory oaths are allowable, the following enquiries, he apprehends, will furnish a ready answer :

‘ Is it not stupid to give or take such securities as are not in a man’s power, and of no kind of advantage ?

‘ Is it not an enormous impropriety to risque eternal happiness against temporal trifles ?

‘ Is it not a presumptuous madness to censure heavenly wisdom, which, for the safety and welfare of societies, has appointed laws, and not an oath ?

‘ Is it not grimace and mockery, that ministers are to attend a traitor under sentence of death, in order to save his soul, which he has forfeited by an imprecatory oath, sworn by command of the supreme powers ?

‘ Is it not an amazing contradiction to fetch from religion a band of unity among men, big with the greatest mischiefs both to religion and men ?

‘ Is it not countenancing of suicide to allow a man a power of pledging his soul ?

‘ Is it not most impiously robbing Christ of his property, which he has acquired from his Father, as a recompence for his inexpressible sufferings ?

‘ Is it not a frantic custom to fling away one’s soul for duties of little importance, and not absolutely necessary ?

‘ Is it not a horrid renunciation of the whole work of redemption for Christians to deprive themselves of all grace and mercy, even in the hour of death ?

‘ Is it not an abominable presumption to call on that God before whom the pillars of heaven and earth shake, and adoring cherubs and seraphs with deepest reverence cover their faces ! that high and lofty One whose name is holy ! to call on him as a security to the procedures and ordinances of wretched worms weltering in their filth, and which too often are the dictates of pride and revenge ? Christians, whose criterion is love, and their capital rule indifference to all earthly things ; Christians have acted with so little concern towards each other, and for the support of their commands have agreed on imprecatory oaths, that, to gratify man, God, who is love itself, and whose love is the fountain of all bliss, must withdraw all his mercy and favour, and pour down his flaming indignation on that poor mortal who, either from weakness or incogitancy,

fails

fails in his obedience to their commands. Can this be considered without emotion? Who can forbear standing forth to put a stop to such a dreadful evil?

‘Is universal swearing promotive of the welfare of our country; and are evils suppressed by a multitude of oaths?’—

‘Experience has shewn, that amidst all the increase of imprecatory oaths, even from the earliest ages, they have not been able to restrain the passions: and it is observed, that all the Grecian republics, where oaths were most in use, had but a very short duration. Experience has shewn that China, the most ancient monarchy in the universe, has maintained its constitution without any oaths: that the Japanese, a numerous and powerful people, stand in no need of any such expedient for the security of their government, or the support of public tranquility; and that the Ottoman-Porte can keep many nations in quiet subjection, without binding them by oaths: that Philadelphia, a flourishing city in America, which allows of no oath in any case, pays the king of England all due obedience, no less than his most loyal subjects; and supports itself by quite other means than swearing.’

The author, having shewn that annexing imprecations to oaths cannot be maintained either from the principles of government, reason, or scripture, proposes an oath which he thinks may be taken and observed with a safe conscience, and serve as a model; having all the requisites of an oath, being of unexceptionable validity on whatsoever side it is viewed, and likewise able to stand the test of reason and revelation. This form is as follows:

‘I swear—to the living God, on whom my whole life and being continually depend;

‘To thee, O Most High, before whose almighty power the great ones of this earth are but dust and ashes, yea less than nothing;

‘To thee, O God of truth, who shewest mercy to those who are of an upright heart, and abhorrest all falshood and hypocrisy;

‘To thee, O righteous God, who wilt reward every one according to his works, and not suffer the profanation of thy name to go unpunish’d;

‘To thee, O omniscient God, to thee who knowest my inmost heart, and who seest into all secret things, so that with thee darkness itself is light;

‘To thee, O God, who art every-where present, and who in a particular manner assistest at this transaction;

‘To thee, O God of unspeakable majesty, who art pos-
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possession of every perfection; for thine is the kingdom, the power, and the glory, for ever and ever.

‘ With the deepest reverence do I bow myself before the throne of thy majesty, be thou witness to the upright intention of my heart willingly to conform to the following duties:

‘ Not to abuse the dignity, power, and consideration, which have been committed to me.

‘ Never to deny any-one my due protection, assistance, and impartial justice.

‘ Never to design or take in hand any thing which may disturb or hurt the state, nor to conceal any thing of that kind which may come to my knowledge.

‘ To neglect nothing which may contribute to the public welfare.

‘ Not to abuse the liberty which I enjoy under the gracious government which God has set over me.

‘ To be ever faithful and obedient to it, and not to undertake nor counsel any thing by which its power or honour may suffer.

‘ Duly to submit myself to it; that is, on my committing any trespass against its laws, to submit myself to legal punishment.

‘ Readily to venture my life and fortune in support of the government, and of my beloved country.

‘ But knowing my weakness, I implore the merciful and gracious God, that he will strengthen this my upright disposition, and by his spirit incline my heart to perform the duties to which I have now sworn. Amen.’

Mr. Herport then proceeds to consider the abuse of swearing on several other occasions, particularly in courts of judicature.

In favor of his opinion it may be observed, that as medicines, by too frequent use, not only lose their virtues, but often degenerate into poisons, so the custom of swearing has been productive of some pernicious consequences. An oath is now so promiscuously and irreverently used, on trivial occasions, that it seems to have lost its influence and veneration even in courts of justice: for no sooner is the mock solemnity concluded, than men begin to think themselves at liberty to make the best of the tale they have to tell, without ever reflecting on the tremendous import of these words—*so help me God.*

In the last part of this essay, the author treats of religious oaths; on which he has made some very sensible remarks, agreeable to the notions which have been lately advanced by a celebrated English writer.

Speaking

Speaking of the Helvetic confession, he says, 'If our ideas of divine truths must be modelled according to this confession, to what purpose do we busy ourselves in enquiries after truths? The professors in universities must compose their lectures and explain the holy Scripture according to this rule; and thus Scripture, the original rule, is degraded, and made subject to human positions; and such explanations the scholars must embrace as irrefragably orthodox: truth or falsehood, light or darkness, must be sought for in geography. What is true on this side of the mountain, on the other side is false; they are not to use their own eyes, or distinguish with their own judgment. Their professor, and he must not be contradicted, tells them what is white or black; their own eyes are quite out of the question: like Israel of old, they must depend on the lips of their priests, though Jesus has graciously eased the believers of the New Testament from such a yoke, and, if our sloth will allow us to prove all things, has promised that we shall have an unction from above, which will teach us all things, and lead us into truth. That great English luminary Locke brings in the count de Grammont talking in this manner: "Why would you have me prove every thing, and hold fast that which is good? Rather give me a list of the doctrines which you believe to be contained in that sacred book. Why am I to hunt for them in the holy Scriptures, where, after all, perhaps, I shall not meet with them; since I am equally obliged to believe them, find them or not?" Believed they absolutely must be; and such a proceeding cannot clear itself from the charge of force: for if any-one entertains scruples, and cannot bring himself to swear to all in the lump, some particulars, not very far from fundamentals, not appearing to him in full evidence, all he has to do is to bury his talent, especially in republican governments, where such a conscientious refusal to swear excludes him from any preferment, though unexceptionably capable of doing very great services either in church or state; at least much better than those ready swearers, who have no other merit than laying their reason and conscience at the feet of form and custom, little minding what and to what they swear. To have more conscience than the common standard is not allowed. Now, to a man of spirit what can be a greater heart-breaking than to see himself rejected as an useless member? If this be not compulsion and force, words have lost their proper import.'

Though the author of this Essay may be thought to have declaimed too vehemently against oaths in general, on the principles of the Anabaptists and Quakers, yet he has advanced many indisputable truths; and his book is certainly written with a very laudable intention.

VI. *A Free Address to Protestant Dissenters, on the Subject of the Lord's Supper.* By Joseph Priestley, L. L. D. F. R. S. 8vo. Pr. 1s. Johnson.

MORE treatises have been written on the Sacrament than on any other article of the Christian religion. Yet the authors, a small number excepted, instead of having thrown a light upon the subject, have involved it in darkness and confusion, embarrassed it with technical terms of scholastic divinity, and made a tremendous mystery * of a plain and simple institution. Let any-one compare those tracts which have been published upon this topic, and he will see, not only great disagreements among them, but contradictions to each other, as well as to the plain declarations of Christ and his apostles. The disputes about transubstantiation, the real presence, and the notion of a sacrifice, with a variety of differences among protestant writers, confirm the truth of this observation, and demonstrate the necessity of laying aside all human representations of this rite, and having recourse to the holy scriptures. The passages in the New Testament which relate to its first appointment, are the only authentic memoirs from which we can derive a just idea of its nature and design; and whatever is not mentioned in those passages, is the groundless invention of visionary or mistaken writers.

The excellent bishop Hoadly was one of the first † who attempted to divest this ordinance of its superstitious appendages. He has taken his account of it from the scriptures alone, interpreted in the most natural and obvious manner; and has represented it, in its original simplicity, as a plain and rational institution, without any thing formidable, or mysterious in its nature.

The author of this Address does not pretend to have advanced any thing materially new, or very different from what we find in the bishop's Plain Account; but he imagines that his manner of treating the subject may have some advantage, and that another call of men's attention to this duty may not be superfluous.

In order to give the reader a clear and satisfactory account of this institution, he produces every passage in the New Testament relative to the point in question.

* *Tremendum hoc mysterium*, says St. Austin, speaking of the sacrament.

† We do not forget a very sensible little tract on the same subject, by the ever-memorable Mr. Hales; but that is too short to stand in competition with bishop Hoadly's.

By this representation, the Lord's-supper is nothing more than a solemn, but chearful, rite in remembrance of Christ, and of what he has done and suffered for the benefit of mankind.

With regard to the advantage attending the celebration of this ordinance, he observes, that the custom tends to perpetuate the memory of the death of Christ, and to cherish our veneration and love for him; that it inflames our gratitude to our great benefactor, and consequently our zeal to fulfil all his commands; that, being the joint action of several, it strengthens our affection to the common cause, to one another, and to all who are engaged in it; and that if we expect more than this, with respect to ourselves or others, our expectations are unreasonable, enthusiastic, and sure to be disappointed.

Having explained the nature and design of the Lord's-supper, the author points out some of the gross abuses which have been introduced into this institution. To those who wish to see this part of Christianity cleared from all the encroachments of superstition, the following extract will not be unpleasing:

The first new idea which was superadded to the original notion of the Lord's-supper, was that of its being a *sacrament*, or an oath to be true to a leader. For the word *sacrament* is not to be found in the scriptures, but was afterwards borrowed from the Latin tongue, in which it signified the oath which a Roman soldier took to his general. Thus, in the first century, Pliny reports, that *the Christians were wont to meet together before it was light, and to bind themselves by a sacrament* *. This, I would observe, is but a small deviation from the original idea of the Lord's-supper; and though it be not the same with the true idea of it, as before explained, yet it cannot be said to be contrary to it.

The next idea which was added to the primitive notion of the Lord's-supper, was of a much more alarming nature, and had a long train of the worst of consequences. This was the considering of this institution as a *mystery*. And, indeed, the Christians affected very early to call this rite *one of the mysteries of our holy religion*. By the term *mystery* was meant, originally, the more secret parts of the heathen worship, to which select persons only were admitted, and those under an oath of secrecy. Those mysteries were also called *initiations*; those who were initiated were supposed to be pure and holy; while those who were not initiated, were considered as impure and profane: and by these mysteries the heathens were more at-

* What does Pliny mean by the word *sacramento*? He certainly does not allude to what we call a Sacrament. See the context, epist. xcvi. ad Trajanum.

tached to their religion, than by any other circumstance whatever. This made the first Christians (many of whom were first converted from heathenism, and who could not, all at once, divest themselves of their fondness for pomp and mystery) wish to have something of this nature, which was so striking and captivating, in the Christian religion; and the rite of the Lord's-supper soon struck them, as what might easily answer this purpose. When this new idea was introduced, they, in consequence of it, began to exclude all, who did not partake of the ordinance, from being present at the celebration of it. Those who did not communicate, were not even allowed to know the method and manner in which it was administered. Tertullian, who wrote at the end of the second century, defends this practice by the maxims of heathenism. *Pious initiations, he says, drive away the profane; and it is of the very nature of mysteries to be concealed, as those of Ceres in Samothrace.* After the introduction of the ideas of mysteries and initiations, it was an easy advance to suppose with Justin Martyr and Irenæus, who also wrote in the second century, that there was a divine virtue in the elements of bread and wine.

A divine virtue being now supposed to accompany the administration of the Lord's-supper, and the Divine Being himself thought to be in a more especial manner present upon this occasion, there arose a custom in France or Africa, and some other places, of the communicants making their offerings to God; presenting, according to their abilities, bread or wine, or the like, as the first-fruits of their increase; it being our duty, as Irenæus says, *to offer unto God the first-fruits of his creatures.*—This opinion of a divine virtue and the presence of the Divine Being in the sacrament, and of the communicants having, consequently, a more immediate intercourse with God upon this occasion, would necessarily make it appear a very solemn and awful thing to communicate; because it was an appearing before God.—Upon this, the terms of church-communion began to be more strict; and a greater purity of heart and life than was before required, was now thought absolutely necessary. *It does not belong to every-one, says Origen, who wrote in the third century, to eat of this bread, and drink of this cup. They must both have been baptised, believe the articles of the Christian faith, and, accordingly, live holy and pious lives.*

This advance being made, a taste for eloquence, and an abuse of the figurative language of the scriptures, concurred to carry the corruption of this institution to a degree which would have exceeded the bounds of credibility, had it not remained in the church of Rome at this day, as a monument of the utmost extravagance of the human imagination. The Greek writers were always fond of very high strains of eloquence;

quence; and, exaggerating the figurative language of our Saviour, *This is my body*, expressed themselves in such a manner, that the people in general came to believe that Christ himself was, in reality, some-way-or-other, in the sacrament; and, at last, that the elements were his body and blood. Indeed, many pretty early writers speak of an union of the sacramental elements to the body of Christ, like to that of the human being united to the divine in his person. This change of the elements was supposed to be effected by the thanksgiving prayer before the administration; from which the whole service came to be called *the eucharist*; which in Greek signifies *the thanksgiving*. Hence Origen calls the sacramental elements *the food that is sanctified by the word of God and prayer*; and, *that is hallowed by the word of God and prayer*. And Irenæus writes, that *when the bread and wine receive the word of God, they then become the eucharist of the body and blood of Christ*. In general, this action was termed *the consecration of the elements*; and both this term, and the idea annexed to it, still remain in the church of England; and if, in the course of the service they find they had not consecrated enough, they consecrate more before they use it, repeating the same words over it as over the first.

‘ Notwithstanding the idea of consecration, and other ideas connected with it (which were introduced pretty early) it was not till about the tenth century that the extravagant doctrine of *transubstantiation* was fully introduced; and though the strongest language in which this doctrine can be expressed, had been long used in the church, it was not without great debate and altercation that the language was admitted to be no figure of speech, but literally expressive of the truth of the case. The ambition of the clergy helped forward this, as well as every other error of the church of Rome. In those ignorant and superstitious ages, the clergy were glad of the opportunity of augmenting the respect which people had to their characters, by assuming the sole privilege of performing the greatest and most important action that men could possibly aspire to; namely, that of converting the elements of bread and wine into the real body and blood of Christ.

‘ This doctrine of transubstantiation, and, indeed, the ideas which introduced it, before the doctrine itself was fully established, had some ludicrous, but other very shocking consequences. The consecrated bread being the real body of Christ, not the least crumb of it must be lost, or applied to any other use. Hence the custom of making the sacramental bread of small light wafers, which might be taken into the mouth at once, without breaking or crumbling; and lest any of the
I consecrated

consecrated wine, which was now become the real blood of Christ, should be lost, by wetting the beards of the communicants, they were, for some time, made to suck it through a quill; but the more general custom was to dip the bread in the wine, and so take both together. At last, considering that the sacramental bread was *the whole body* of Christ, and that a whole body contains the blood, the wine appeared unnecessary; and hence they denied the cup entirely to the laity, who could not partake of it without some loss or abuse.——But the worst consequence of this doctrine of transubstantiation was the *adoration of the elements*, and the carrying of the *host*, or sacrifice, (that is, the consecrated bread, which was now so called) in procession. And, as it was imagined that it was God himself who was thus eaten and carried about, all persons must kneel in adoration, as they received him, or as he passed by them in the streets. Moreover, this sacrament being considered as a real sacrifice, *viz.* the offering up of the Son to the Father, whoever procured the celebration of a mass, (as this sacrament came to be called, from the form of dismissing the people at the conclusion of it) was thought to procure a new piece of honour to be done to God; for the sake of which he would be reconciled to all who were concerned in it, whether they were living or in purgatory; while the minister, who made this sacrifice, performed a true act of priesthood, and reconciled sinners to God. Thus the celebration of the mass, for the dead, or the living, came to be considered as the most meritorious of all religious actions; great endowments were made for this purpose only, and it became quite a trade; many of the priests having no other subsistence but what they got by this means, saying a certain number of masses, at certain hours in the day or night, at a fixed price. For this purpose, many altars were erected to different saints in every church, and many masses were said all day long, by different persons, at every altar. In short, almost the whole of the Roman Catholic religion now consists in these masses; and what we mean by social worship, distinct from communion, is a thing, in a manner, unknown among them. Hence, also, this institution, which, originally and properly, was a social act, came to be celebrated in private; and the consecrated bread always carried to sick and dying persons in particular, as a necessary means of reconciling them to God, and procuring the pardon of their sins, before they left the world:—

‘ Absurd as this doctrine of transubstantiation appears, and horrid as are its consequences, it was the great bulwark of the Popish cause at the time of the Reformation; and it is a fact, that, in no part of the controversy, were the reformers

more

more puzzled by the Popish disputants; and this was the last error that Cranmer, Ridley, and many others of the most eminent champions of the Reformation, relinquished. The reason was, that this was one of the earliest corruptions of Christianity; things that savour very strongly of it, appear in the writings of the first centuries; and so long as any regard was paid to the Fathers, and arguments were allowed to be fetched from them in public disputations, the advantage could not but lie on the side of popery: nor did the reformers ever get clear of this great difficulty and embarrassment, till Chillingworth boldly declared the *Bible only contained the religion of Protestants*. Luther, bold as he was in other things, was content to go a middle way in this; and admitted what he called *consubstantiation*, or that both the elements of real bread and wine, and also the body and blood of Christ, were, in some manner, present in the sacrament.

And when it was thought by all the reformers, that the receiving of the sacrament did not absolve from sin, it was still generally imagined, that men ought to be holy and absolved before they received it. Hence the forms of confession and absolution precede the receiving of the elements in the Church of England; and by Dissenters, the receiving of the sacrament was considered as a kind of receiving Christ, in some mystical, though not a proper and carnal sense. And so long as there remains a notion of any peculiar presence of Christ in the sacrament, and consequently the idea of some extraordinary virtue being communicated by it, it is no wonder that a long train of awful ideas accompany every thought about the Lord's-supper, and that it is approached by us with an undue and superstitious reverence.

The author proceeds to take notice of some expressions in the 25th article of the Church of England, in Burnet's exposition of that article, and in the Assembly's Catechism, which, he thinks, plainly countenance a superstitious regard to the sacraments. He mentions some notions and customs among the Dissenters, which he apprehends to have the same exceptionable tendency, particularly that of not allowing their ministers to perform this service till they are ordained, and that of setting apart certain days for solemn preparation before the sacrament. He does not deny but that these days may be spent to good purpose; but he insists that they are nothing more than the remains of popery, and that care should be taken that they be not made a handle for superstition.

Though we would not have any-one attempt to celebrate this sacred rite without some degree of awe and solemnity, yet when we consider what frightful apprehensions have pos-

possession of many honest minds, and how many have been deterred from the performance of this duty by the fear of incurring damnation, we cannot but approve of our author's performance, and recommend it to every one who is desirous of understanding the nature and design of this institution, and is not already possessed of Hoadly's Plain Account.

VII. *An Essay on Fevers; more particularly those of the Common, Continued, and Inflammatory Kinds: wherein a New and Successful Method is proposed for removing them speedily. To which is added, an Essay on the Crises of those Disorders.* By Lionel Chalmers, M. D. of Charles-Town. 8vo. P. 2s. 6d. Dilly.

NOtwithstanding the theory of fevers has ever been founded on hypothesis, yet the method of cure has generally been regulated by observation and an attention to facts: and however authors differed in respect to more contestible points, they have almost unanimously concurred in opinion concerning the necessity and advantage of blood-letting in inflammatory fevers. It may, therefore, justly appear surprising, that, in so late an age, such a view of the nature of these fevers should be exhibited, and supported by experience, as overthrows the validity of the most established axiom in practice. Such is the tendency of the treatise now before us, which, considering its novelty and the importance of the subject, lays claim to the attention of every physical enquirer, and may be regarded as one of the most extraordinary performances of recent production.

The author of this Essay begins with refuting the commonly received opinion, that continued and inflammatory fevers are generally owing to a stoppage of perspiration: in order to invalidate which doctrine, he endeavours to prove, that the perspirable matter is not of such an acrimonious quality, as that a temporary retention of it could be productive of any febrile commotion. He observes, that in the inoculation of the small-pox, it generally requires six or seven days before the fluids are so much tainted as to produce the subsequent fever; inferring from thence, that if so long a retardation of the effect is experienced on the communication of the variolous contagion, it is highly improbable that the perspirable matter, which we cannot suppose to be of so acrid a nature, should immediately, on any casual retention, prove the source of a fever: besides, that there being several fevers, which are preceded by no sensible abatement of the perspiration, nay, where that discharge has been freely or even profusely supported, both previous and subsequent to the appearance of the febrile disorder, that

that consequently a stoppage of perspiration can never be considered as the real cause.

After endeavouring by these arguments to maintain the improbability of fevers being excited by a noxious quality in the retained perspirable matter, the author proceeds next to contend, that neither can they be produced by any plethora, as the consequence of this retention. 'But at no time, says he, can such an addition be made to the circulating fluids thereby, in any equal number of hours, as by eating and drinking plentifully, and even intemperately, according to the daily custom of many, without much inconveniency, at least, for the present, though several pounds of fresh chyle, the produce, perhaps, of an ill-judged mixture of meats and drinks, pass into their vessels oftener than once in the day. It may probably be said here, that the excretions are still going on, and, therefore, whatever overfulness may happen from such excesses, are abating every moment. But is not this equally true on a diminution of the perspiration? for though the outward pores may be occasionally straitened, yet that discharge is still proceeding from the lungs, and perhaps more plentifully, because a greater quantity of blood must circulate through that organ in all fevers, supposing no hæmorrhage or any excessive increase of the abdominal secretions happens in the mean time; besides that, urine also is commonly augmented at such times: so that perspiration is the only discharge whose defects can be compensated by another channel. It hath been said, that no great plethora can happen from an interception of the perspiration; yet, for the sake of argument, let us even grant, that somewhat of an overfulness may at times ensue from that cause. But then might we not expect this would be removed, and that the fever it occasioned ought to cease, after repeated bleedings, sweatings, and the like evacuations so commonly made in such cases; more especially as the appetite fails for every thing, except drink or thin nourishment, which soon passes off? Nevertheless the disease too often continues, though the patient is so emptied that he can scarcely be known. Besides, nothing is more notorious, than that the body sometimes is exceedingly wasted by a fever of a few days, though no artificial evacuations had been made, and little passed by any of the sensible discharges; the patient also having all this while been well supplied with suitable diet. No way then remains to account for this great loss of substance, but by supposing the perspiration to have been vastly increased, from the lungs mostly; for the skin, tongue, and throat, are at times dry and parched on those occasions.'

Among

Among the several arguments made use of by the author, in extenuation of the deleterious effects attributed to the putrid disposition of perspirable matter, we find the following passage:

‘Nor can it be with reason conceived, why the perspiration should be more liable to putrefaction than the urine, which, though it consists rather of grosser and perhaps more corruptible parts than the insensible discharge, produces no bad effects when absorbed and mixed with the blood. Of this any person may be presently convinced, by exercising so briskly, as to make himself sweat for an hour or two; when little urine will remain to be voided, though the bladder had been so full before as to occasion a strong desire to empty itself.’

Though we do not contend for the universal existence of such a noxious quality in perspirable matter, as alone is adequate to the production of febrile disorders; we are, however, of opinion, that the case above-mentioned, of the re-absorption of urine, is not at all conclusive of the innocence of detained perspiration: for it will not follow, that because no bad consequences happen from such a re-absorption, when they are precluded by a copious perspiration, that therefore a stoppage of perspiration can likewise never prove injurious. Should the defect of that evacuation indeed be compensated by a greater discharge of urine, such a conclusion would be agreeable to experience; as it is well known that health may be preserved under various vicissitudes both of the urinary and cutaneous discharges; by a just reciprocation of action between the glands of the skin and the kidneys: and that the author supposes such a mutual compensation, is apparent from the whole scope of his reasoning. But notwithstanding it seems unquestionable that there is a natural connection, necessary for health, betwixt the several discharges of the body, it is certain, however, that all of them are frequently observed to be diminished at the approach of fevers: though it must be owned, that a contamination resulting to the fluids from a defect either of the digestions or discharges, appears in general to be rather productive of chronic than acute disorders.

The author having in the first chapter attempted to refute the common opinion of the origin of inflammatory fevers, proceeds in the second to establish the probability of their being produced by a different cause. The doctrine he espouses is that of a spasmodic constriction, formerly maintained by Hoffman; the operation of which, in producing fevers, he explains in the following manner:

‘First, We observed, that from the time the spasm began, and whilst it was gaining on the vessels, the equality of reciprocal

procal action, which subsisted before between them and the fluids, was interrupted; and health also declined in proportion to the force and extent of that contraction.

* Secondly, As the blood was tumultuously pushed forwards in the veins at the time of the horror, because of the strong pressure that was then made on them, by the constriction of the skin and other muscular membranes, (the coats of those vessels being likewise rendered more springy thereby,) it is plain, that the heart ought either to have admitted and expelled more blood in the same time than it does in health, or performed its motions quicker. But the former not being possible, (it being even scarcely probable that it could receive so much, as its muscular fibres might be spasmodically affected in some degree,) the latter unavoidably happened.

* Thirdly, Because the capacities of all the arteries, on which this spasm acts (1.), must be lessened in proportion, so they can neither receive nor transmit their natural quantities of the fluids, so long as they continue in that state: an overplus must therefore be admitted by others beyond what they ought to contain, were the circulation every where free. And the stronger this check in any considerable number of vessels, the more must the blood be collected, and the greater its impetus in those that are more open and passable, as being but little or not at all affected with the spasm; unless where such overfulness happens, as disable the arteries from contracting themselves properly.

* Fourthly, From this obstruction (1. 2. 3.) to the free and equal distribution of the fluids, some stop must be put to the succeeding blood: this again will be communicated to that which follows; and so on, till so much as cannot pass the constricted vessels, is made to recoil, by an inverted sort of circulation, on those that have not undergone any unnatural contractions, or on those that are least able to resist its weight and impulse. The overplus will, therefore, fall chiefly on such vessels as are naturally weak, or on those that are not supported by surrounding muscles: and we accordingly find, that those of the viscera and brain, are always overcharged in fevers, if nothing happens to vent the redundance, which else must ensue in them.

* Fifthly, Under circumstances like those (4.) the vessels that are thus too much distended, cannot clear themselves of this additional quantity of the blood: partly, because they are so stretched thereby, that they have not the power to complete their systoles; but chiefly, because the vessels in other parts are not at present in condition to receive their full proportions of the fluids.

* Sixthly,

Sixthly, When things have come to that pass (5.), supposing the spasm still gaining, and urging the fluids yet more into the internal and superiour parts, the patient's strength being at the same time greatly spent, the blood will then be compelled to retire within a narrow compass; and, at last, being mostly collected in the brain, lungs, and large vessels near the heart, the small arteries in the outward and extreme parts shut themselves up; the arms and legs lose their heat, and the muscular flesh feels hard. The aortas no longer receive the blood freely from the heart; this organ can admit but little from the *vena cava* and *pulmonaris*; and the lungs also, being already overfilled, receive only a small quantity from the heart. But, here let us stop! for to those who are much weakened, the last hour cannot be now far off. Nay, when the like symptoms happen to them who enjoyed a good share of strength but an hour before, death must soon ensue, if they cannot be speedily relieved. They, therefore, who are cut off by acute diseases, may with truth be said to die a violent death: for the actions of those organs on which life depends, are stopped, and as it were overwhelmed by this excessive accumulation of the fluids in them, the vessels in other parts being very generally closed at such times; so that the patients yield as victims to the vehemence of the symptoms, rather than because their bodies are drained of the resources of life. For in those distempers that prove mortal in a few days, a sufficient quantity of fluids oftentimes remains to the last gasp to continue life, were the vessels but in a condition to circulate them regularly. On the other hand, when any person sinks under a hæmorrhage, cholera, purging, spitting, or other sudden or slow discharges, the body is, in the end, so deprived of its juices, that a sufficiency of them is not left to fill the remote small vessels; which, for want of the usual resistance to their contractibleness, and because the projectile force of the heart is then very small, shut themselves up to their axes.'

After all that can be urged concerning the immediate production of continued and inflammatory fevers, the idea of their origin is still involved in much perplexity; and whether we seek for it in the tensity of the solids, or suppose it to be engendered in the fluids, perhaps the cause of a spasmodic constriction is equally unaccountable with the effects of retained perspiration. We are certain from physiology, that this spasm must proceed from an irritation of the nervous system; but whether the morbid matter exciting it be the product of any suspension of the general laws of the animal œconomy, or entirely adventitious, may be a subject of much dispute. However, provided we can clearly ascertain the curative indications

of

of diseases, it is of little moment that we penetrate into the mysteries of speculative science, and divest the proximate causes of that veil of obscurity, which nature seems to have thrown around the ultimate principles of knowledge, as the bounds of human investigation.

In the third chapter, the author advances to the last and most important part of his subject, which is the cure of common, continued, and inflammatory fevers; where the indications, and method of cure directed, are conformable to the opinion he maintains of the cause of these disorders, and purging is affirmed to be more universally expedient than bleeding. With the reasons and testimony of this uncommon practice, we beg leave to present our readers in the author's own words,

‘ I have for a long time thought, that, among the variety of distempers to which we are liable, fevers, in particular, have been divided into too many classes: nor are the ways of treating them less diversified. It might have been meant by this shew of exactness, to leave us as little room as possible to mistake one disease for another; but, in my opinion, that end had been better answered by fewer principles, well defined. For experience hath convinced me, that it matters not much, under what forms several acute disorders appear, or whatever be the ages or constitutions of the patients (when no particular acrimony prevails), provided the complaints agree in some circumstances with others that are commonly believed to be of very different natures; for no reason that I can perceive, but because some symptoms fall more on one part than another. Hence the disease hath some name which suits well enough in conversation; but it should not be thence inferred, that any material difference ought always to be made in the manner of curing it, more especially at its first attack. For if it be granted, that a spasmodic contraction of the arteries is the immediate cause of fevers, and that the symptoms which happen in the courses of those distempers, are owing as it were to an inverted or irregular circulation of the blood, what hath just now been said, will not appear chimerical; more especially when it is applied to such feverish complaints as attack those, who but a few hours before were in health.

‘ It would be needless to give many instances of a method I have for many years used with success to remove common, continued, or inflammatory fevers, within the first or second day, when they were not attended with a purging, which happens but seldom in the latter sort. But, for an example, let us suppose a strong man to be attacked with a pleurisy; though this be as dangerous and distressing a malady, as al-

most any we are liable to, it will be removed in a few hours by purging and sweating, if the discharges be but plentiful, and the patient be properly taken care of. Nor will the reason, why this management should have so good effects, be a secret to those, who recollect what hath been said on the constrictions of the external vessels, and the overfullnesses they occasion within: which, being only effects of the former, are more directly abated by purging, than any other evacuation that can be made; and, therefore, whatever inflammation or obstruction might have ensued from the present distended condition of the internal vessels, will be prevented by those means. For great repeated revulsions being thus made, as it were immediately from those parts, they will be relieved, in proportion, of the overcharges they sustained, by every loose stool. And, as the like effects extend to all those vessels in which any degree of plethora took place, and even to the heart and lungs, each must then act with more power, so as not only to clear themselves of whatever plenitude might still remain in them; but also, by communicating a brisker impulse to the blood itself, the small contracted arteries will thereby be dilated by degrees. Farther, to insure the patient's sweating, hot bricks ought to be laid at a convenient distance from the feet and legs, to assist in taking off the unnatural contractions, that we supposed were strongest thereabouts, by the kindly warmth they give those parts. The effect of this treatment is such, that, after the person hath had some large stools, and sweated plentifully at the same time, the pulse, which began to soften and fill, on the secretions being freely promoted in the abdominal viscera, will soon become slow and natural (a proof that the spasm is removed) and the blood be circulated regularly; which is all that was required for the cure.

This is my common way of reasoning on the good effects of purging and sweating in the early stages of fevers: but whether I argue rightly or not, the advantages of such treatment have been confirmed to me by thousands of instances. To be diligent in observing what the same disease constantly requires to remove it, in the most speedy and effectual manner, and perfect our judgments therein, with all the certainty that experience and the nature of things will allow, is, in my opinion, the only true way to establish a rational theory and successful practice; as both would then depend on such fixed principles as must abide the test. Whether I have succeeded either way is left to others to determine: but this I may be allowed to say, that the above theory seems to justify the practice, as this does the former. For, beyond all doubt, had not the vessels within been too much filled to have increased the excretions

excretions directly from them, and have promoted so many plentiful stools, it must have had consequences of the most dangerous nature: and, on the other hand, had not the outward parts been too much braced or constricted, then, surely, to have brought on profuse sweats by relaxing them still more had been equally pernicious.

‘ When I first began to use this method some disappointments happened, from my not attending to that material circumstance of raising and keeping up a proper heat in the legs and feet, and guarding the other parts of the body from cold air, more especially during the winter: the necessity for which did not then occur, though it was altogether consistent with the notion of a spasmodic constriction. But after care was taken that way, few patients missed of relief, unless they themselves or their attendants thought it unnecessary to comply with such seemingly trifling injunctions.

‘ That the patients may not be obliged to get up, a warm bed-pan must always be carefully conveyed to them under the bed-cloaths; and their drink and nourishment should be given either with a child’s feeding-boat, or through the spout of a tea-pot, as they lie covered: besides, when the bricks begin to feel cold they should be removed, and hot ones put in their places, so long as may be necessary. Though the fever, together with the painful symptoms, will undoubtedly be abated by those means, yet they may not entirely cease on this first trial. In that case the medicine must be repeated, and the discharges promoted more briskly, unless the patient be already very weak: but he must be so in an extreme degree, to deter us from attempting his relief at once by purging and sweating, rather than suffer an expectoration to come on in a pleurisy or peripneumony: for at best that gives only a chance to recover.

‘ I must observe, that it is not always necessary to repeat the laxative, though the symptoms be not wholly removed, provided the most acute are abated. It may be sufficient to mix some essence of antimony and sugar, with a decoction of poppy-heads and anniseeds in water, and to give the patient a common spoonful of it every half-hour or seldomer (according to the case) till he sweat freely, and the fever and pain cease.— A dry tickling cough is sometimes troublesome for a few days after the disease is pretty well over. To allay this, let some of the inspissated juice of liquorice be dissolved in the decoction of poppies, then a little of the best olive-oil, incorporated with the mucilage of gum-arabic, be properly mixed with it, and a spoonful at a time be given, as may be necessary.’

It is proper to remark, that the observations contained in this *Essay* were made in South Carolina, where the constitution

of the inhabitants may naturally be supposed to be more relaxed than in colder climates, and blood-letting is of consequence less necessary: but whether, even in countries more distant from the equator, the general process here directed might not prove of advantage under suitable restrictions, at least in particular circumstances, future observations must evince.

From the principles, however, on which the whole of this practice is founded, it would appear, that the method of cure here directed is rather palliative than radical, and calculated more to abate the fever, than extirpate the cause which produced it. But as of the nature of that cause we are still at a loss to determine, it may be reckoned sufficient for human happiness, that we know how to obviate its effects. We must, therefore, allow this author to have the merit of suggesting such an idea of the nature and cure of continued and inflammatory fevers, as, if just and successful, would indicate a material innovation in physical practice. Though the morbid cause he assigns had been formerly maintained as accessory, no curative inference of importance had ever been derived from it: and the practice of purging, if not deemed by many reprehensible, has hitherto been prosecuted with a caution and timidity, that betrayed diffidence in the principles which supported it. We shall only add, that no propensity could be wanting to adopt the proposal of this author, were it confirmed that the road he points out is the footsteps of experience and nature.

VIII. *An Historical Dissertation concerning the Antiquity of the English Constitution.* 8vo. Pr. 4s. Sandby.

THERE is no subject so well fitted as that of the publication before us, for equipping an adventurer in the republic of letters at the very smallest expence. Like a Monmouth-street saleshop, we are here presented with second-hand cloathing of all kinds, and some of them, to use the language of the trade, *not the worse for the wear*. To speak without a metaphor, the labours of Spelman, Craig, Somner, Bacon, Selden, Gibson, and scores of other excellent critics, antiquaries, and historians, have at this day smoothed the labour required in a dissertation on the English constitution; and it is a subject in which even a late prelate, who scarcely deserved the name of being a tolerable scholar, made no despicable figure.

The original knowledge required in a tract of this kind, is easily attainable. A few passages of Cæsar, Tacitus, Strabo, Diodorus Siculus, and one or two other ancients, (whether drawn

drawn from originals or from translations, does not much signify) serve as the tools with which the writer is to fashion his work to his own taste. More modern authors, with a few alterations, so as to avoid the name of downright plagiarisms, form the ornaments; and quotations, be they ever so thick or misapplied, either from old or new authorities, are specimens of the author's profound erudition. He enjoys other great advantages too; viz. the goodness of his paper and print, the portable size of his volume, and the neatness of his stile; whereas the authorities which he borrows from are such heavy folios, and the language is so crabbed, that a modern reader never so much as dreams of consulting them.

The first part of this work consists of five sections, and treats of the Germans in general, their property, their political institutions, the inhabitants of Britain, and the Saxon conquest. It would be doing the author injustice not to acknowledge, that in this part, and, indeed, through the whole of his performance, he displays great reading and acquaintance with ancient learning. We are not, however, fond of giving extracts from it, because we discover nothing in it which is new, or, if new, that is conclusive. Few readers, except profest antiquaries, relish this kind of study; and these are no strangers to all this writer has advanced. We shall, however, quote what he says concerning the introduction of the Saxons into England.—'Reduced (says he) to despair, the abject Britons looked around for a nation to protect them; and, listening to the pusillanimous advice of Vortigern, they sent to the Saxons, whose fame was at that time considerable, who were mighty at sea, accustomed to war, and unemployed. Hengist and Horfa arrive with troops to their assistance: they march against the Picts and Scots; and obtaining an easy victory over them, the Britons please themselves in prospect with the peace and security which they are to enjoy, while guided by the counsels, and defended by the arms, of that valiant people. These commanders, however, perceiving their negligence and degeneracy, and allured by the riches of the soil, and the hopes of a bloodless conquest, entertain thoughts of settling in this island. Their countrymen, advertised of their design, reinforce them in great bodies; and, joining with the Picts and Scots, they commence hostilities with the Britons. It is not to our purpose to give a detail of the fierce wars which ensued: it is sufficient to remark, that they ended in the almost total extirpation of the Britons, and in the erection of the Saxon heptarchy.

The Saxons brought along with them into Britain their own customs, language, and civil institutions. Free in Germany,

many. they renounced not their independence, when they had conquered. Proud from victory, and with their swords in their hands, would they surrender their liberties to a private man? Would temporary leaders, limited in their powers, and unprovided in resources, ever think to usurp an authority over warriors; who considered themselves as their equals, were impatient of controul, and attached with devoted zeal to their privileges? or would they find leisure to form resolutions, or opportunities to put them into practice, amidst the tumult and confusion of those fierce and bloody wars which their nations first waged with the Britons, and then engaged in among themselves? Sufficiently flattered in leading the armies of their countrymen, the ambition of commanders could as little suggest such designs, as the liberty of the people could submit to them. The conquerors of Britain retained their independence; and this island saw itself again in that free state in which the Roman arms had discovered it.

The same firmness of character, and generosity of manners, which in general distinguished the Germans, were possessed in an eminent degree by the Saxons; and while we endeavour to unfold their political institutions, we must perpetually turn our observation to that masterly picture in which the Roman historian has described these nations. In the woods of Germany shall we find the principles which directed the state of land in the different kingdoms of Europe; and there shall we find the foundation of those ranks of men, and of those civil arrangements, which the barbarians every-where established, and which the English alone have had the good fortune or the spirit to preserve.

With regard to the absolute extinction of the Britons and their language, it is an assertion to which no man can agree, who is in the least conversant with the history or antiquities of England. It is the loss of systematic writers, of whom this author is one, to mistake opinions for facts; and we should not be surprized to find ourselves obliged to review a work which shall attempt to prove that the ancient Germans had their laws and government from the inhabitants of Peru, Mexico, and Florida, because the Spaniards found them living under constitutions pretty similar to those of our ancestors.

The second part of this work, consisting of four sections, treats of the origin and progress of the feudal polity, of the origin and decline of the feudal ceremonies and incidents, and of allodial possessions; and concludes with an application of the foregoing theory to the history of England. Our author is of opinion that land was first the property of nations; and we think he very rationally elucidates the origin of feudal tenures.

One tribe (says he) having conquered another, the territories of the vanquished accrued to the victors: but, unacquainted with a private property in land, the chiefs or warriors of the expedition seized not possessions on this occasion, which might advance or continue their greatness. Accustomed to join land with a large and corresponding object, their imaginations could only connect it with communities. To what end, however, would they add this new acquisition to the other possessions of their state? They despised agriculture, and the arts of peace; and their own seats furnished them with more territory than they enjoyed, or laboured. To retain it, also, for any length of time, was impossible; and new conquests, and new seats, called them to another quarter. Must they drop, then, the laurels they had gathered, and, allowing the vanquish to recruit, receive nothing by their victory but toils and losses?

The case was critical and pressing; and they embraced an expedient, the only one fitted to their purpose, and which alone could occur to a warlike people in such a situation. They supposed their community to be vested in the conquered territory, and returned the use of it to the vanquished, annexing the burthen of assisting them in their wars. And when the idea of giving service for land had been gradually evolved, inferior and feeble nations, not waiting for the medium of conquest, resigned their lands to a powerful people, receiving them back again with protection. Hence those connections which every-where subsisted both in Gaul and Germany. The safety of the vanquished, or inferior state, made it ready to submit to this kind of homage; and the pride and ambition of the victors, or more powerful people, made them fond to impose it. Thus service for land being stipulated on one side, and protection afforded on the other, the firmest attachment was produced between nations, who, warlike themselves, or amidst warlike neighbours, were either extending their arms, or defending their territories.

It would be easy to prove that the savages of North-America have to this day no idea of land being the property of individuals, and that they live in such a state as this writer here describes before the institution of feudal tenures. With all due deference to our author, every word he says may be true; and yet his opinions may not generally apply even to all the German nations, and those mentioned by the authority he quotes. He seems himself to be doubtful concerning the continuance or duration of the feudal connections among the states of Gaul and Germany; and concerning the maxims by which, under certain circumstances, they were regulated. We

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have nothing to object to the remaining part of this division of the work, except that we cannot discover any thing in it which has not been often said before. A reader, however, who delights in such studies, and has no leisure to recur to original authorities, may peruse it with pleasure and instruction.

The third part of this Dissertation consists of six sections, and treats of the orders of men in Germany and England. The subdivisions of this head are the distinction of ranks, the German and Saxon kings, the German and Saxon nobility, the allodial proprietors, ceorles, and villains, the German priests or druids, and the Saxon clergy. In speaking of the German and Saxon kings, the author says, that 'while they remained in their woods, the regal dignity was very rare among the Germans. It was not till they had settled in their conquests that it grew to be universal. Their states, when they meant to extend their arms, or found it necessary to defend their territories, submitted, in general, to commanders, who renounced their power when peace was re-established. Generals only for a time, they sunk into their former characters, when the war or expedition, to the management of which they had been elected, was concluded; and every citizen was advanced, in his turn, to command the tribe. But having left their habitations, the continual wars in which they were engaged, gratitude for services performed, and the public interest, which might be hurt by the contentions of the great, but chiefly the investing in one person the bulk of the conquered territory, made them fond to continue their generals for life; and thus kings became necessary members in the governments they established.

In this manner Hengist came to be king over the Saxons. At first the leader of his people, it was not till some years after his entry into Britain that he rose to the royal dignity. But neither in their own countries, nor in the provinces in which they settled, did the German or Gothic nations annex a supreme dominion to this rank. Kings they respected as the first magistrates of the state; but the authority possessed by them was narrow and limited. The public interest was superior to every other consideration, and animated the thoughts, and directed the pursuits, of every order of men.

Without entering warmly into the controversy, we are of opinion that the royalty of Hengist and Horfa was of British original, and that they took the title of King, because that distinction was most familiar to the Britons. Matthew of Westminster seems to think that Horfa assumed it in the life-time of Vortigern, upon his having the province of Kent bestowed upon

upon him (*Ad annum 455. Horsus vero, frater Hengisti, cui Vortigernus Cantiae provinciam contulerat, & rex a suis concubinis dicebatur*). Our author seems not to attend to the great influx of other German leaders into England at this time, who each of them, in their turns, made themselves kings of the countries they invaded; so that it was natural for Horsa to secure Kent for himself, under the respectable title of king.

The fourth part consists of four sections, and concerns the judicial arrangements in Germany and England, and treats of the origin of justice, courts, and the forms of procedure.

The fifth part contains two sections, treating of the commons in Germany, and the commons in England. The author, under the last head, seems to be of opinion, that the commons are of German original. Into such extravagance of thinking can a favourite system drive a writer! 'We have seen, (says he) that the German nobility obtained a place in the councils of their nation, and that they retained this prerogative in England: we have seen that the German druids arrogated to themselves a seat in those councils, and that the Saxon clergy were adorned with this privilege: we have also seen that the commons in Germany assembled in a collective body, or by a representative: and shall we not conclude, with an equal propriety, that the commons in England exerted a legislative authority?'?

We shall conclude this article with doing justice to the labour bestowed by the author upon his work; though we still are of opinion, that he has made no important discoveries in his subject, the materials of which he found ready prepared to his hand, through the many excellent compositions he has consulted. We think likewise that he has not been critically careful in selecting some of the authorities he has made use of; and that it is dangerous for a writer who deals in matters of antiquity, to lay any stress upon modern opinions, when they are founded upon evidences to which he himself can have recourse.

IX. *The Lyric Muse Reviv'd in Europe; or a Critical Display of the Opera in all its Revolutions.* 8vo. Pr. 3s. Davis.

THOUGH this publication bears great marks of haste and inaccuracy, yet it is composed of many curious anecdotes, selected from different writers, both English and foreign, concerning the origin, progress, and state of the Opera in Europe. A sacred drama, the subject of which was the conversion of St. Paul, gave it birth at Rome, in the year 1480, under the auspices of cardinal Riario, nephew of pope Sixtus the IVth; and it was there exhibited on a moveable theatre,

theatre. Five years after the Venetians adopted the same entertainment, and introduced another called *La Verita Raminga*, or *Truth Errant*, which, according to the compilation before us, was by no means destitute of wit and humour; but the stile of the music in those two operas was the same with that made use of in divine service. Our compiler next makes selections from different authors upon the powers of music and poetry, operas, oratorios, church-music, minor musical compositions, and, in his tenth chapter, gives us (from Antonini, Antonioti, with several other French, Flemish, and German authors) an historical review of the cultivation of music thro' the more polish'd nations. This review must prove very entertaining to the lovers of music; but the thirteenth and last chapter, which treats of the introduction and progress of Italian operas in England, cannot fail of pleasing an English reader.

‘ When the Italian opera began first to steal into England, which was not long after the erecting of the Hay-market theatre, in the year 1706, it appeared in as rude a disguise, and as unlike itself as possible, in a lame, hobbling translation into our own language, with false quantities, or metre out of measure, to its original notes, sung by our own unskilful voices, with graces misapplied to almost every sentiment, and with action lifeless and unmeaning through every character.

‘ The first Italian performer that made any distinguished figure in it, was Valentini, a truly sensible singer, at that time, but of a throat too weak to sustain those melodious warblings for which the fairer sex have since idolized his successors. However, this defect was so well supplied by his action, that his hearers bore with the absurdity of his singing his first part of Turnus in *Camilla* all in Italian, while every other character was sung and recited to him in English.

‘ However, the inclination of our people of quality for foreign operas having reached the ears of Italy, the credit of their taste drew from thence, without any more particular invitation, one of their capital singers, the famous signor Cavaliero Nicolini; after whose arrival the first opera exhibited was *Pyrhus*.

‘ Subscriptions, at that time, were not extended, as of late, to the whole season, but were limited to the first six days only of a new opera. The chief performers in *Pyrhus* were Nicolini, Valentini, and Mrs. Tofts; and for the inferior parts the best that could be then found.

‘ Whatever praises may have been given to the most famous voices that have been heard since Nicolini; upon the whole,
I cannot

I cannot but come into the opinion that still prevails among several persons of condition, who are able to give a reason for their liking, that no singer, since his time, has so justly, and gracefully acquitted himself, in whatever character he appeared, as Nicolini.

At most, the difference between him and, the greatest favourite of the ladies, Farinelli, amounted but to this, that he might sometimes more exquisitely surprize us; but Nicolini (by pleasing the eye as well as the ear) filled us with a more various and rational delight. Whether in this excellence he has since had any competitor, let us endeavour to judge from what the critical censor of Great-Britain says of him in the *Tatler*, viz.

“Nicolini sets off the character he bears in an opera by his action, as much as he does the words of it by his voice; every limb and figure contributes to the part he acts, insomuch that a deaf man might go along with him in the sense of it. There is scarce a beautiful posture in an old statue, which he does not plant himself in, as the different circumstances of the story give occasion for it. He performs the most ordinary action in a manner suitable to the greatness of his character, and shews the prince even in the giving of a letter, or dispatching of a message, &c.”

His voice, at the first time of being among us, (for he made us a second visit when it was impaired) had all that strong clear sweetness of tone so lately admired in Senesino; a blind man could scarcely have distinguished them; but in volubility of throat the former had much the superiority. This so excellent performer's agreement was for eight hundred guineas for the year, which is but an eighth part more than half the sum that has since been given to several that could never totally surpass him.

The consequence of which is, that the losses by operas, for several seasons, to the end of the year 1738, were so great, that those gentlemen of quality, who last undertook the direction of them, found it ridiculous any longer to entertain the public at so extravagant an expence, while no one particular person thought himself obliged by it.

Mrs. Tofts, who took her first grounds of music here in her own native country, before the Italian taste had so highly prevailed, was then not an adept in it: yet whatever defect the fashionably-skilful might find in her manner, she had, in the general sense of her spectators, charms that few of the most learned singers ever arrive at. The beauty of her fine-proportioned figure, and exquisitely silver-toned voice, with that peculiar

peculiar rapid sweetness of her throat, were perfections not to be imitated by art or labour.

Valentini, though he was every-way inferior to Nicolini; yet as he had the advantage of giving us our first impressions of a good opera singer, had still his admirers, and was of great service in being so skilful a second to his superior. Three such excellent performers at once, in the same kind of entertainment, England, till this time, had never seen.

Senesino long flourished in universal esteem here; and the two celebrated opera heroines of Italy, Faustina and Cuzzoni, were so extravagantly admired in this country, as to cause most violent parties for the ascertaining which of the two deserved a preference.

Since the above-mentioned famous vocal performers, the singer who has been the most universally admired by all ranks of spectators was the celebrated Manzoli, in the year 1764. From what he declared at his exhibiting on the first night, an opportunity presents itself of making a parallel of the behaviour of the Italian and English audiences, much to the advantage and honour of the latter.

In the character of Ezio, he was drawn in a triumphal car on the stage. The emotion in his features was visible to most of the spectators. When he descended from the car on the stage, his feet were observed to totter, on reflecting, no doubt, that he was going to take his trial before a rational and attentive assembly, where a Nicolini, a Senesino, a Farinelli, had displayed their amazing talents. However, the pre-encouraging plaudit of the spectators soon recovered him. He spoke—it was a general silence; he sang—it was all rapture and astonishment.

On coming off the stage, he declared to those near him, that a treatment so polite, and so different from what he had been accustomed to in Italy, threw him into a greater confusion than he had ever known before. He grew upon the audience every act, and continued an object of the public admiration through the whole season; nay, was applauded with as much rapturous emotion on the last night as on the first.

A singer like Guarducci may be thought more adapted for the gentle, pathetic, insinuating tenderness, or elegiac strains; but such a commanding power, such an epic trumpet of voice as that of Manzoli, to inspire and amaze the human faculties, can be but rarely found, perhaps not twice in a century.

As this performance is almost entirely a compilation from approved authors, we shall only observe, that it must prove entertaining to the lovers of music, if they are not profound critics in the profession.

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X. British Zoology. Two Vols. 8vo. Pr. 12s. White.

OF all the parts of natural history, zoology, or that which treats of animals, may justly be reckoned the most curious and instructive. It not only amuses the imagination with an infinite variety of objects, but affords the most incontestible arguments in favour of rational religion. From the same source, likewise, the science of medicine has acquired great improvement, respecting the illustration of the laws of the animal economy. The study of nature, however, notwithstanding all the pleasure and advantages attending it, has been so imperfectly cultivated, on account of the immense extent of the subject, that no accurate and complete system of natural history has hitherto ever been produced.

The treatise now before us is a more correct edition of a work formerly published under the same title, and contains the natural history of the quadrupeds and birds of Great Britain and Ireland, compiled from other writers and the information of friends. The author has adopted in general the system of Ray; but wherever that great naturalist was mistaken in the arrangement of animals, he follows the method of M. Brisson. As a specimen of the manner in which this performance is written, we have inserted the article on the bat.

‘ This singular animal was placed by Pliny, Gesner, Aldrovandus, and some other naturalists, among the birds: they did not consider, that it wanted every character of that order of animals, except the power of flying: if the irregular, uncertain, and jerking motion of the bat in the air, can merit the name of flight. No birds whatsoever are furnished with teeth; or bring forth their young alive; and suckle them: were other notes wanting, these would be sufficient to determine that the bat is a quadruped.

‘ The species now described, is the larger of the two kinds found in England; and the most common: the usual length of it, is about two inches and a half: the extent of the fore-legs nine inches.

‘ The members that are usually called the wings, are nothing more than the four interior toes of the fore-feet, produced to a great length, and connected by a thin membrane; which extends also to the hind legs; and from them to the tail: the first toe is quite loose, and serves as a heel, when the bat walks; or as a hook, when it would adhere to any thing. The hind feet are disengaged from the membrane, and divided into five toes, furnished with pretty strong claws. The membranes are of a dusky colour: the body is covered with short fur,

fur, of a mouse-colour, tinged with red. The eyes are very small: the ears like those of the mouse.

‘ This species of bat is very common in England: it makes its first appearance early in the summer, and begins its flight in the dusk of the evening: it principally frequents the sides of woods, glades, and shady walks; and is also frequently observed to skim along the surface of pieces of water, in quest of gnats and insects: these are not its only food; for it will eat meat of any kind that it happens to find hanging up, in a larder.

‘ The bat brings only two young at a time; which it suckles from two teats placed on the breast, like those of the human race: for this reason, Linnæus has classed this animal in the same order with mankind; and has honoured both with the common title of *Primates*, or the chiefs of the creation.

‘ Towards the latter end of summer, the bat retires into caves, ruined buildings, the roofs of houses, or hollow trees; where it remains the whole winter, in a state of inaction; suspended by the hind feet, and closely wrapped up in the membranes of the fore-feet.

‘ The voice of the bat is somewhat like that of the mouse; but very low, and weak. Ovid takes notice both of that, and the derivation of its Latin name.

Lucemque perosæ

Noctæ volante, seroque tenent a vespere nomen.

Minimam pro corpore vocem

Emittunt peraguntque levi stridore querelas.

Met. lib. iv. 10.

This work containing nothing of the anatomy of animals, it is of little importance to the more curious and inquisitive naturalist; but will undoubtedly be useful to those who would acquire such a knowledge of the British quadrupeds and birds, as to distinguish their genera.

MONTHLY CATALOGUE.

11. *Light Summer Reading for Ladies: or, the History of Lady Lucy Fenton. Three Vols. Small 8vo. Pr. 7s. 6d. Robinson and Roberts.*

THOUGH the author of this Novel terms it *Light Summer Reading*, yet the reader is not to imagine it is either lighter or slighter than many of the same kind which we have reviewed sometimes with no unfavourable eye; and in many respects, it is superior to most.

The

The heroine of the piece is a lady Lucy Fenton, a young woman of quality, who, through dissipation, natural levity, and education, is ignorant that she has a heart. The hero is a Mr. Bellair, who is, perhaps, too sensible: he has one, but mistakes its properties. They fall in love with each other at the play-house, where an alarm of fire happens. The heroine, we may be sure, is rescued by her hero; and the service he performs raises some tender emotions in her breast.

She quickly passes, however, into the very worst stile of coquetry; for her virtue is untainted, her love is violent, her dissipation unbounded, and her conduct provoking towards the man she loved, for a course of some months. She roves from admirer to admirer, and her whole study is how to tease Bellair; in which she succeeds so well, that he entertains thoughts of shaking off his passion, and fixing his heart upon Miss Pleydel, a very amiable lady, who lived with lady Lucy as a companion and friend. Her ladyship's arts again allure him to her service; but her airs throw him into a fresh pet. Again he is reclaimed, and again he is disgusted. A duel is fought: tears, faintings, and a thousand violences ensue on her side; but at last Bellair settles into a calm resolution of never seeing her more; and, to prove how well it is founded, he sends her picture back in disdain. Lady Lucy, when she finds her lover is in earnest, takes on hugely, as the saying is; she even becomes frantic; and at last falls into a hectic, consumptive, or any, disorder the reader pleases to fix on as the effect of despairing love and disagreeable reflections upon her thoughtless, ungrateful conduct. Bellair is likewise in very doleful dumps; he, however, conceals them from his mistress, and finds absence a most sovereign remedy.

When he thinks his cure is almost completed, he returns towards London; but one day, riding from Richmond on the Acton road, he sees a lady fainting, and supported by another, at a garden door. This was no other than his own *dear*, who, when her case appeared to be dangerous, had been persuaded to take country lodgings; and having just recovered strength enough to crawl the length of her garden, was surprised at seeing *the cause of all her pain*. He catches her in his arms; and the reader need not be informed, that, by his tender assiduities, she recovers her health, while he relapses into his former passion. Lady Lucy comes out, however, so pure from the fiery furnace of affliction, that she is quite a new woman; Bellair is joined to her in matrimony; and they are now, for aught we know, the happy parents of half a dozen chopping boys and girls.

Connected with the above history is that of Sir Charles Lumley, Bellair's friend, who, after making the tour of Europe, returns

returns to England with the lovely Miss Adelaide Dingley, whose father, when dying abroad, had bequeathed her to his care, but without a shilling of money. The author has, with a judgment uncommon to modern novel-writers, introduced this amour as a contrast to that between Bellair and lady Lucy, of whose character Adelaide's is the reverse. All Sir Charles's dependence for fortune is upon a rich uncle, who threatens to disinherit him, if he will not marry a lady of his choosing. The thought of this is worse than death to his nephew, who is passionately fond of Adelaide, as she is with him; but her innocence is such, and her education had been so pure, that she did not know that the sentiments she entertained for her guardian arose from love. Sir Charles opens his distresses to his friend and correspondent, Bellair, who, unknown to him, prevails upon his friends to procure Sir Charles a genteel place at court. We cannot entertain a doubt that this state of independency upon his uncle enables him to marry his Adelaide; and that the uncle, upon seeing her, falls half in love with her himself; so that this amour likewise terminates happily.

Though we could have wished Sir Charles and Adelaide had been the capital characters of this piece, yet we cannot refuse our author the merit of being a good draughtsman, and colouring after the life, unless the complexion of lady Lucy's coquetry should be thought a little too high and overcharged. We shall conclude in the old licencing stile, that the composition is ingenious and instructive, *continens nihil repugnans bonis moribus*; but that, on the contrary, it may be a preservative against female levity and dissipation.

12. *The Adventures of Oxymel Classic, Esq; once an Oxford Scholar. In Two Vols. 12mo. Pr. 6s. Flexney.*

We may term this production a literary embryo, in which we can perceive, with the help of intellectual optics, that the author intended his hero to be a man of wit, learning, humour, and courage; but at the same time, by a not very uncommon abortion, or rather impotence of genius, he turns out to be a dull, ignorant, stupid, cowardly coxcomb, whose history contains a jumble of heavy, insipid, unmeaning, and unfinished adventures, which we shall consign to the oblivion they deserve.

13. *The Happy Extravagant: or Memoirs of Charles Clairville, Esq. In Two Vols. 12mo. Pr. 6s. Noble.*

This is a collection of common-place adventures, unnatural characters, and absurd events, tacked together without taste, method, or judgment.

14. *Mis-*

14. *Miscellaneous Poems, by Elizabeth Rolt, of Chesham in Bucks.*
Small 8vo. Pr. 1s. sewed. Turpin.

The author informs us, that these Poems are the productions of pure nature, without the help of education; that they were written at first with a design to amuse, or to keep herself out of farther mischief; and that they are now published at the request of some of her acquaintance.—The following lines will serve not only as a specimen of her poetical abilities, but as an apology for her deficiencies in point of accuracy and elegance.

‘Excuse, dear lady, what I rudely say,
If from the rules of sense I widely stray;
And grant your pardon to these rural lines,
Forgive the bard wherein no learning shines.—
I boast no genius, nor my artless quill
Has no ambitious claims to lofty skill.’

These lines are indeed unpoetical and ungrammatical; but then, to do the fair author justice, we must acknowledge, that there are better verses than these in the present collection.

15. *The Soliloquy, a Poem, occasioned by a late Decision.* 4to.
Pr. 6d. Richardson and Urquhart.

The last words in the title of this poem refer to the decision of a celebrated cause in Scotland. The reader is to imagine, that these are the moral and philosophic reflections of Mr. D. on that unfortunate event.

The sentiments which are here suggested cannot fail of interesting the affections of the benevolent reader. The poetry is tolerable; the conduct of the piece decent and inoffensive.

16. *An Elegy wrote under a Gallows. With a Preface concerning the Nature of Elegy.* 4to. Pr 6d. Richardson and Urquhart.

This is no mean imitation of Gray’s Church-Yard Elegy; but written in ridicule of that celebrated performance.

17. *Things as they Are.* 4to. Pr. 1s. Bingley.

This is a wretched collection of doggerel rhimes by a red-hot anti-taledonian friend of Mr. Wilkes. He condemns all the Scotch to drudge like asses,

‘While he, the fav’rite of APOLLO,
Shall ride on PEGASUS—and bella!’

We suppose our readers will not expect any farther quotation from this despicable performance.

18. *Reasons for an Augmentation of the Army on the Irish Establishment.* 8vo. Pr. 1s. Becket.

This very sensible writer has done service to his country, be it either Irish or British, in stating the true reasons of the application for an increase of the army in Ireland. The chief, which we think an unanswerable one, is the vast extension of our territories abroad, which since the last peace has so greatly increased the number of our forts and garrisons, that it appears by a review of the army, as it is at present stationed, that near half of our troops are constantly employed upon that service.

This writer concludes his pamphlet in the following remarkable manner:—‘Let those who so movingly plead our incapacity to assist his Majesty with any farther supplies at this time, remember, that when they were first called upon to support this measure, if they had not been so profuse in their grants to undertakings of a less public nature, they would not have rendered their country incapable (if so it is) to have spared so small a sum as was required for its own security.’

We venture to recommend this pamphlet as being composed with precision, elegance, and moderation.

19. *The Foundation of British Liberty; proving the indisputable Rights of every Englishman to the common Laws of the Land, for the Protection of his Person and Property.* 8vo. Pr. 6d. Peat.

This is a collection of hackneyed law quotations to prove that every Englishman has a right to his liberty, or his writ of Habeas Corpus, and squints at some late proceedings by attachments.

20. *The Liberty of the Subject, and Dignity of the Crown, maintained and secured without the Application of a military, unconstitutional Force, or the Tyranny of any inconsiderate Minister. Supported by the Opinion of a Lord High Chancellor of England. Inscribed to Sir Richard Perrot, Bart.* 8vo. Pr. 1s. 6d. Kearsly.

There is nothing new in this pamphlet, the chief tendency of which seems to be a panegyric upon a very worthy magistrate, who needs no such recommendation for conducting criminals to the gallows without the aid of military power.

21. *The Englishman Deceived; a Political Piece; wherein some very important Secrets of State are briefly recited, and offered to the Consideration of the Public.* 8vo. Pr. 1s. Kearsly.

Not a single secret from beginning to end; the whole being the production of some furious Antigallican, and stitched up

in the form of a pamphlet, from the most vulgar hackneyed materials.

22. *A Serious and Friendly Address to the People with regard to the Causes of their present Complaints. By a Tradesman.* 8vo. Pr. 1s. Nicoll.

This publication serves only to prove, that the enemies of Mr. Wilkes may be as seriously impertinent, and as solemnly dull, as his friends.

23. *An Address to the Public; wherein the Conduct of Mr. Wilkes is candidly and impartially considered, and some Matters brought to Light that have been hitherto concealed.* Folio. Pr. 6d. Pearch.

This flimsy Address is levelled against Mr. Wilkes, though we think the personality and rancour it contains may do him service. How can it injure the reputation of that gentleman, if he even solicited the government of Canada? and where is the man, in his sphere of life, who has not, at some time or other, entered into foolish clubs and connections?

24. *A Letter to the Author of the North-Briton; occasioned by the Publication of a Letter to Lord Mansfield in the Fiftieth Number of that Paper. By a Barrister of the Middle Temple.* 8vo. Pr. 1s. Nicoll.

This very officious Barrister pretends to bring precedents to justify certain proceedings, particularly the amending the record in the case of Mr. Wilkes; and we think he fully vindicates the court of King's-bench for not admitting him to bail.

25. *The Loyal Speech of Paul, a Parish-clerk; with the Motion he made against Mr. John Periwinkle, in a Meeting of the Robin-Hood Society, on Monday the 16th of May, 1768.* 4to. Pr. 6d. Wilkie.

This speech is written with an air as if it had, *mutatis mutandis*, been pronounced in a more respectable assembly than that of the Robin-Hood Society. We think the publishing it at this time is ungenerous, after Mr. Wilkes has so decently complied with his confinement; while he is quiet in suffering the sentence pronounced upon his defence; and while the ferment among his followers seems to subside.

26. *No Liberty! No Life! Proper Wages, and down with Oppression. In a Letter to the brave People of England. By John Englishman. The Second Edition. 8vo. Pr. 6d. Harris.*

A foolish rant, in the form of irony, intended to prejudice Mr. Wilkes and his friends, to justify Lord Bute, and to vindicate the proceedings of the guards in St. George's Fields, on a late tragical occasion.

27. *A very odd Thing. By an upright downright very odd Fellow. Humbly inscribed to Every Body. 8vo. Pr. 1s. Steare.*

A stupid invective against the supposed enemies of Mr. Wilkes, interspersed with two dull copies of verses and a plentiful quantity of abuse upon the Reviewers, who they say are confined to a cobweb garret.—Be it so.—Better at any time be confined to a garret than a cell, from which this author seems to write: But we shall not pretend to pronounce whether it is fixed in Newgate or Bedlam.

28. *A Letter to an August Assembly, on the present Posture of Affairs: wherein the hard Treatment of Mr. Wilkes, and the Cause of Riots, are duly considered, and Remedies provided. 4to. Pr. 2s. Tomlinson.*

Behold, reader, another important bit of nothing, filled with the most excrementitious scurrility and lies, abusing our courts of law, and the Scotch nation in general.

29. *The Lamentation of Britannia for the two-and-twenty Months Imprisonment of John Wilkes, Esq; in the King's-Bench Prison. The Second Edition. Folia. Pr. 6d. Woodgate.*

Containing a foolish parody in the scripture stile; and if the author has any meaning, it is to serve Mr. Wilkes, whom he, however, represents in a very ridiculous light.

30. *A Letter to the Right Honourable Thomas Harley, Esq; Lord Mayor of the City of London, and one of his Majesty's most honourable Privy-Council, on the Grant of a Patent for printing Pious Tyburn Relicks; or, pure Original Newgate State Tracts: not the fittest to be read by any Subject of either Sex, young or old, in the Kingdoms of Great Britain or Ireland. 4to. Pr. 6d. Browne.*

This is a mere catchpenny puff for the publication it pretends to condemn; and the author is so ignorant as to suppose that the Lord-treasurer Oxford was grand-father to the present Lord Mayor of London; whereas he was not even his ancestor.

31. *The*

31. *The private Correspondence of Dr. Francis Atterbury, Bishop of Rochester, and his Friends, in 1725. Never before published.*

4to. Pr. 6d. Becket.

Though this publication may seem rather invidious at such a distance of time from the period when the letters contained were written, yet it undoubtedly proves that the Bishop of Rochester, notwithstanding his most solemn protestations to the contrary, was deeply concerned in the service and secrets of the late Pretender during his exile.

32. *Letters of Baron Bielfeld, Secretary of Legation to the King of Prussia; Preceptor to Prince Ferdinand; Chancellor of the Universities in the Dominions of his Prussian Majesty; F. R. A. B. &c. Author of the Political Institutes. Containing Original Anecdotes of the Prussian Court for the last Twenty Years. Translated from the German, by Mr. Hooper. In Two Volumes. 12mo. Pr. 6s. Robson.*

It might be expected that a collection of letters, containing anecdotes of the Prussian court for the last twenty years, would be filled with very interesting incidents and relations: but the author had too much sentiment and vivacity, not to be able to entertain his correspondents without descending to any secret transactions. These Letters, therefore, consist chiefly of the account of sumptuous entertainments, and descriptions of the royal palaces and gardens. Some of them, however, have been written in the shade of retirement: and though this publication shews the author not to have been entirely exempted from the levity which even attends the train of virtue in a life of splendor and dissipation, it displays, at the same time, a philosophical turn of mind, seldom cultivated within the verge of palaces, which acquired him early the favour of his discerning and munificent master.

33. *An Essay on Design in Gardening. 8vo. Pr. 1s. 6d. White.*

Though this author writes with great sensibility and elegance, yet we are of opinion that he has left his subject of design in gardening just where he found it. His definition of taste and design, as he has managed it, though not arbitrary, is vague and uncertain; and all we can learn from it is, that a man of genius has a better chance than a man who has none, for striking out a noble design, and for improving picturesque gardening; and that the luxuriance of Eastern climes was well adapted for harmonizing and embellishing the wild beauties of nature. 'Lord Bacon (says our author) observes, that when ages grow to civility and elegance, men come to build

hastely, sooner than to garden finely; as if gardening were the greater perfection;—alluding to the progress of these sister arts both in Grecian and Roman commonwealths. For architecture was a favourite amusement of Greece; gardening almost totally neglected: one should have thought, the Vale of Tempe might alone have inspired rural enthusiasm. Roman gardens are hardly mentioned before the time of Lucullus; from which era, pleasant situations seem to have been chosen for villas, and the adjacent territories expensively ornamented. It cannot well be supposed, that the Romans were incapable of distinguishing real beauty in a landscape; but mistaken notions of power and grandeur perpetually intervened, and misguided the style of their improvements. A superlative excellence was imagined to consist in surmounting the greatest difficulties, and inverting the order of nature.'

This is talking pretty peremptorily upon the subject with regard to the taste of the Romans in gardening; but we are inclined to think, that we have at present no specimens of it which can enable us to form a true judgment; neither can we agree with this ingenious writer, that their general taste consisted in surmounting the greatest difficulties, and inverting the order of nature. Cicero, as well as Horace, ridicules the *insane constructions* of Clodius and their other countrymen, who were devoid of taste; but we entertain some suspicion that this was not the general character of the Romans, for this plain reason, that gardening became so much their favourite study, as to eclipse architecture; and the houses of their great noblemen, even at the gates of Rome, were called gardens.

This author thinks (we believe with good reason) that lord Bacon went far towards banishing many puerilities in gardening, till they were re-imported from Holland at the Revolution. We likewise agree with him in his opinion of Sydney's *Arcadia*, which we esteem as a work of great genius, notwithstanding its pedantic prolusions—Our essayist observes, that 'the elegance and propriety of natural design seems greatly to depend on a nice distinction between *contrast* and *incongruity*.' He illustrates this observation by many pertinent examples of English designs in gardening, which a reader of any taste must peruse with great pleasure; and if he is a practical gardener, with equal improvement.

34. *A Treatise on the Hair: or, every Lady her own Hair-Dresser.* By Peter Gilchrist, Hair-Dresser. 8vo. Pr. 1s. Peat.

Mr. Gilchrist has dressed his Treatise pretty handsomely: and as it has probably cost him a good deal of *oleum & opera*,

we hope it will serve some better purpose than papering the hair of his customers.

35. *An Account of a Savage Girl, caught Wild in the Woods of Champagne. Translated from the French of Madam H——t. With a Preface, containing several Particulars omitted in the Original Account.* 12mo. Pr. 1s. Richardson and Urquhart.

We are informed in the preface, that this Account was drawn up under the immediate inspection of M. de la Condamine, so well known for his curious researches into the province of natural history. The narrative relates, that this savage girl, who, since her capture in September 1731, has got the name of Mademoiselle le Blanc, was at that time about nine or ten years old. She then seemed black; but on being several times washed, that colour disappeared, and her natural complexion was found to be white. She is said to have possessed an incredible agility, insomuch that she could overtake the game in the chace. She shewed a great aversion to fire; but would plunge into the water in the coldest weather. She indulged long the savage appetite of eating raw flesh; from which she was weaned with difficulty: and her constitution was so much impaired by the alteration in her manner of living, that in 1765 she had lost all her extraordinary faculties, and retained nothing of the savage, except a certain wildness in her look, and a very great appetite. It is conjectured by the French historian, that she must have been a native of the Esquimaux nation; but the translator thinks her rather to be of a country in that neighbourhood, on the coast of Hudson's Bay.

This narrative, however otherwise circumstantial, is deficient in respect to any information of the moral or religious ideas of this wild and uncultivated girl, previous to her being instructed in the Christian religion.

36. *A Succinct Account of the Attempts of Messrs. Harrison and Le Roy, for finding the Longitude at Sea, and of the Proofs made of their Works. By M. Le Roy, Clock-maker to the King. To which is prefixed, a Summary of the Marquis de Courtanvaut's Voyage, for the Trial of certain Instruments for finding the Longitude at Sea.—Read at the Public Assembly of the R. Academy of Sciences, Novemb. 14, 1767. (as far as it concerns M. Le Roy's Marine Watch.) Done from the French, by a Fellow of the Royal Society.* 4to. Pr. 2s. 6d. F. Newbery.

The long and arduous labours of Mr. Harrison for finding the longitude at sea, are so well known to the public, that it

is unnecessary to recount them. It appears by this narrative, that while that celebrated artist was perfecting his *time-keeper*, the ingenious in France were likewise assiduously exerting all the powers of mechanical invention for the solution of the same important problem. Several curious machines, constructed for that purpose, were presented lately to the Royal Academy of Sciences at Paris; one of which appeared to merit a particular attention, and the Academy were on the point of adjudging the prize, when it was resolved, that as the instrument was to be used at sea, its exactness ought to be previously ascertained in the course of navigation. A light frigate was therefore ordered to be got ready for the expedition; and the machine which had been particularly approved of, together with another of the same artist, M. Le Roy, clock-maker to the king, was removed to Havre for embarkation. A violent shock which happened on this journey, broke a harpsichord wire supporting the regulator of one of the watches. This accident was repaired by M. Le Roy, as well as circumstances would permit, but is supposed to be the cause of a small difference in the isochronism of the two watches, observed in the voyage, which was made from Havre to Amsterdam, and back again. The experiments on M. Le Roy's two watches are thus briefly recapitulated by the author of the Account

‘ They have been a long time under the examination of the commissaries of the academy at land, and are judged sensibly isochrone.

‘ At sea, the continual accelerations of the first watch, occasioned by the violent rollings, which large vessels are liable to, did produce, in thirty-five days, an error of $2^{\circ} 34''$ of time, or near 13 leagues upon the estimate of the longitude.

‘ Supposing the estate of the watches settled a-new at Amsterdam, on the observations which we made in that city, that estate has subsisted without any great matter of alteration back to Havre, in such sort, that in 46 days, the error of the first watch is but 38 seconds of time; which, even under the equator, would give but three leagues and one sixth of error. The English act of parliament, of 1714, allows the whole of the prize it proposes, provided that the error be under 10 leagues, in an interval of time of about six weeks.

‘ M. Le Roy's second watch has kept more exactly than his first, its mean motion established first of all at Amsterdam; in six and forty days it deviated from it no more than seven seconds and a quarter, which would not produce an error of two-thirds of a league, even under the equator.’

37. *A Practical Essay upon Old Maids. Setting forth the most probable Means of avoiding the deplorable State of Antiquated Virginity. Written, from woful Experience, by an Old Maid. 8vo. Pr. 1s. Thrush.*

This is one of those pamphlets which has very little wit or humour, except what is contained in the title-page. It is written in the character of an old maid, who relates her love-adventures, and gives the reasons why she still continues in the state of virginity.

38. *Van Swieten's Commentaries Abridged. By Ralph Schomberg, M. D. Fellow of the Society of Antiquaries. Vol. II. 8vo. Pr. 5s. 3d. in Boards. Johnston.*

On a former occasion * we gave an account of the first volume of this Abridgment, which, though not entirely unexceptionable, we considered as a work of utility to the medical student and practitioner. The subjects treated of in the volume now published, are the phthisis pulmonalis, dropsy, gout, and diseases of women and children.

39. *A Medicinal and Experimental History and Analysis of the Hanlys-Spa Saline, Purging, and Chalybeate Waters, near Shrewsbury. With new Discoveries from Practical Knowledge, and Critical Remarks, on the Efficacy of these, and the same Kind of Mineral Waters. By Diederick Wessel Linden, M. D. 8vo. Pr. 2s. 6d. Owen.*

This spa is situated in the neighbourhood of Shrewsbury, and was first discovered about the year 1741. The saline, purging water is said to resemble exactly the nature of the water of Sedlitz in Bohemia; consisting of a very small quantity of vitriolic acid, iron, a terra cretacea, and a portion of sulphur; which substance the author suspects to exist likewise in the waters of Sedlitz, though no experiment for ascertaining that ingredient has been made by the authors who analysed them.

The Hanlys chalybeate water is ranked in the same class with those of Scarborough and Llandrindod; to which, however, it is extolled as superior in quality: and several cases are produced of cures performed both by bathing and the internal use of the saline, purging, and chalybeate waters, combined or taken singly, in disorders to which they are properly adapted: such as scrophulous complaints, immoderate flux of the menses, fluor-albus, scurvy, &c. The purging mineral water will bear

* Vide Critical Review for August, 1762.

exportation, but the chalybeate requires to be drank at the fountain-head.

40. *Natural Observations on a Wonderful Pamphlet. The Subject Inoculation: the Author Dr. Watts. In a Letter to that Learned Gentleman. By Evan David Llywythlan, M. D. 8vo. Pr. 1s. Bladon.*

Had these Observations been written with even a moderate degree of candor, they might, perhaps, have laid claim to some small attention; but they appear to be the mixt effusions of wantonness and resentment, exposing to public ridicule an abettor of the new method of inoculation; and breathe such a spirit of illiberal raillery as is incompatible with dispassionate investigation, and ought for ever to be excluded from controversies of a physical kind: since it is the merit of a practice, and not a practitioner, that deserves to be publicly canvassed.

41. *Remarks on some late Animadversions of a Licentiate upon the Constitution of Physic: intended to correct the Misapprehensions of that Author with regard to the College of Physicians and the English Universities. By a Cantab. 4to. Pr. 1s. 6d. Doddsley.*

We are sorry to find so zealous a partizan of the College of Physicians reduced to the necessity of vindicating their constitution and conduct by irony, invective, and personal abuse. Whether or not such arguments are a test of truth, they certainly are of illiberality. It may, however, afford some prospect of a future reconciliation betwixt the contending parties, that we behold a pamphlet which unites in its composition the qualities both of *fellow* and *licentiate*.

42. *Pietas Oxoniensis: or, a full and impartial Account of the Expulsion of six Students from St. Edmund-Hall, Oxford. With a Dedication to the Right Honourable the Earl of Litchfield, Chancellor of that University. By a Master of Arts of the University of Oxford. 8vo. Pr. 1s. Keith.*

This writer attempts to vindicate the six members of Edmund-Hall in every article for which they were expelled; but he particularly insists, that all the doctrines which they were condemned for holding, are the ancient, undoubted, received tenets of the church of England; and what they who passed the sentence have in the most sacred manner bound themselves to defend. To set this matter in a clearer light, he quotes, from *Prynne's Anti-arminianism*, the case of Mr. Barrett, A. M. who, in the reign of Queen Elizabeth, was censured at Cambridge,

bridge, for denying those very doctrines, which, he says, these young students were expelled for maintaining.

The author appears to be one of those *gospel-meteors*, which Mr. Whitefield mentions in his Letter to the Vice-chancellor. His pamphlet is well-written, but is by no means an adequate vindication of the six delinquents.

43. *A further Defence of Priestcraft: being a practical Improvement of the Shaver's Sermon on the Expulsion of six young Gentlemen from the University of Oxford, for praying, reading, and expounding the Scriptures. Occasioned by a Vindication of that pious Act by a Member of the University. Inscribed to Mr. V—C—and the H—ds of H—s, by their humble Servant the Shaver.* 8vo. Pr. 6d. Keith.

From such a shaver heaven preserve our throats! He pretends to trim the Vice-chancellor, the heads of houses, the clergy, and particularly the author of the Vindication: but his lather is blacking-ball and vinegar, his razor a butcher's cleaver.

44. *A Dissertation on the Weekly Festival of the Christian Church. In which the Principal Questions concerning Sunday and the Sabbath are discussed.* Small 8vo. Pr. 2s. Cadell.

The first and principal question in this Dissertation is, When, and for what reasons, one day in seven began to be religiously observed?

This writer is of opinion, and makes it appear very probable, that the institution in question was known and observed in the patriarchal ages.

As God, he says, did consecrate and bless the seventh day, it would be absurd to suppose, that a knowledge of the seventh day, and of the reverence due to it, would be long delayed.

2. In the Moſaic account of the patriarchal ages, days and years were then divided into weeks or sevens; and this division most probably was the consequence of such a knowledge.

3. The observance of the seventh day had such importance assigned it, under the Jewish dispensation, as well suits the supposition of its obligation antecedent to that time.

He advances some other arguments in favour of this opinion, and then considers the seventh day, as it was an ordinance of religion in the Jewish church. And here he observes, that, in memory of the egression of the Israelites out of Egypt, the sabbath was appointed to be kept with *peculiar circumstances* and modes of abstinence and rest.

He then proceeds to enquire what were the sentiments of our Savi-

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Saviour and his apostles concerning the sabbath; and how the first day of the week rose into importance, and was, at length, universally acknowledged to be a weekly festival, in the Christian church.

At the conclusion are subjoined some practical observations concerning the manner of spending the Lord's day; and a short Appendix, containing remarks on the phrase *μὴ σαββατῶν*, and the word *Sunday*.

The author has treated these several topics in a candid and judicious manner; and discovers a sincere regard for piety, without any tincture of superstition.

45. *A Supplement to the Essay upon the Numbers of Daniel and St. John; confirming those of 2436, and 3430, mentioned in the Essay: from Two Numerical Prophecies of Moses and our Saviour: By the Rev. George Burton, M. A. Rector of Elden and Herringswell, in Suffolk.* 8vo. Pr. 1s. Nicoll.

According to the calculations of this writer, the conversion of the Gentiles and the millennium will commence A. D. 2436; the battle of Gog and Magog (mentioned Rev. xx. 8.) will begin A. D. 3430; and the millennium terminate A. D. 3436.

The supposed numerical prophecies of Moses and our Saviour, which are referred to in the title-page of this work, are contained in these words—I will punish you seven times more for your sins—I will bring seven times more plagues upon you, &c. Levit. xxvi. 18, 21, 24, 28.—If he trespass against thee seven times in a day; and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Luke xvii. 4.

Not one reader in ten thousand, or perhaps not one in the world, except Mr. George Burton, would suspect, that these words are mysterious or prophetical. But this writer assures us, that they evidently appear to have been intended to express the number of years from the death of Christ to the beginning of the millennium; for 7 (in Leviticus) multiplied by 7 makes 49, that by 7 produces 343, and that again by 7 makes 2401, to which add 35 years for the life of Christ, and you have 2436, the year of the millennium. In the same manner 7 (in Luke) multiplied by 7 produces 49, and that again by 49 makes 2401, as before. This, he says, most wonderfully answereth to the numerical prophecy of Moses. But what wonder there is in the coincidence of these numbers, multiplied in this manner, we cannot discover. Our author, however, has exhibited a great variety of calculations deduced from other passages of scripture, which exactly coincide with these; so that his scheme is at least as ingenious and well-supported as any that has been hitherto

hitherto proposed. But for some objections to his explication of scripture prophecies we refer the reader to our account of his Essay in the Critical Review for August 1766.

46. *The Dignity of the Christian Priesthood; or, the Doctrine of the Church of England vindicated, and approved to be a true Part of the Holy Catholick Church; and the Objections of the Roman Church, to the Church of England, answer'd; and her Errors refuted and corrected, concluding with an Exhortation to Piety and a godly Life.* By J. Bland, M. D. 8vo. Pr. 1s. Turpin.

We can say nothing of this performance which can redound to the author's reputation.—The reader, from the title, will be able to form a sufficient idea of its contents.

We suspect it to be an old pamphlet; but when it made its first appearance in the world is worth no person's while to enquire.

47. *Instructions to the Clergy of the Diocese of Tuam.* By Josiah Hort, late Lord Archbishop of Tuam, at his primary Visitation held there on Wednesday, July 8, 1762. 8vo. Pr. 1s. Kearsley.

This charge contains some excellent instructions relative to the ministerial offices of a clergyman in the church, and his behaviour at large towards his parishioners.

From other remarks, which are equally judicious, we shall select the following, as they are calculated to prevent some common mistakes in pronunciation; & may therefore be of infinite service to some of the younger clergy in the performance of the most important branches of their function.

'A moderate strength of voice, with a due articulation of words, and distinction of pauses, will go farther, even in a large congregation, than the thunder of an unskilful tongue; and this is that *suaviloquentia*, that mellowness and sweetness of speaking, so much praised in some of the Roman orators, in opposition to the rusticity of noisy declaimers.'

This remark, though very obvious, deserves the attention of every one whose business it is to speak in public, whether in the pulpit, at the bar, or on the stage.

On the subject of reading the public prayers, the archbishop says, 'A clergyman must carefully avoid theatrical accents and gestures; all affectation is offensive to good judges; but that of the theatre is of all others the most unbecoming the house of God, and will disgust serious persons. And yet if accents and diversification of voice be wholly rejected, the prayers will seem cold and lifeless, the attention will languish, and the devotion lose its spirit and fervor.'

We

We have had occasion to wish that this rule were more attentively regarded, when we have heard a young divine addressing the Deity, in the liturgy, with all the languishment of an Arcadian swain; or thundering out a familiar epistle with enthusiastic vociferation; or else delivering the plain unaffected discourses of Jesus Christ with the air of a fop and a coxcomb.

48. *A Letter to the Right Honourable the Lord Chancellor, concerning the Mode of Swearing, by laying the Hand upon, and kissing the Gospels. By a Protestant. 8vo. Pr. 6d. Keith.*

This writer produces a great number of arguments to shew, that the common method of swearing, by touching and kissing the gospels, is unlawful; or, in other words, an unscriptural, superstitious, popish, heathenish ceremony, with which he dares not comply. He finds in Genesis xiv. 22. and in other places, that the scriptural mode of swearing was by *lifting up the hand*; and in this manner, he says, he is willing to take an oath, whenever it shall be required.

This we apprehend is straining at a gnat. But some people will have their scruples of conscience in very small matters—where their interest is not concerned.

He does not perhaps consider, that the mode of swearing which he prefers, was also a heathenish custom; as he may learn from Virgil, *Æn.* xii. 196.

To this letter is added another, by the same hand, relative to some abuses committed on the Sunday immediately preceding the lord mayor's day last year.

49. *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures. To which are added, some Remarks on the Arian Controversy. Also a Postscript, containing some Observations on the Writings of Justin Martyr and Irenæus. 8vo. Pr. 2s. White.*

The author of this performance has attempted to prove the doctrine of the Trinity upon a new plan. For this purpose he introduces his work with axioms, lemmas, and corollaries, & all the parade of mathematical demonstration.

The great point which he labours to evince is, a distinction between the *Word* and the *Son of God*. He therefore endeavours to shew, that our Saviour before his incarnation is stiled *the Word, the Word of God, the Life, &c.* but by no name which necessarily implies a derivation of being; that his *filiation* commenced at his incarnation; and that the appellations *Son of God, Son of Man, Jesus, Messiah, Christ, Lamb of God, the Only Begotten, the Heir, the First-born, &c.* all belong to him in consequence of his appearance upon earth.

This point he thinks may be proved by several passages of scripture, particularly by the following, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; THEREFORE also that Holy Thing which shall be born of thee SHALL be called the SON of God.*

If it should be objected that the *Son* is said to have made the worlds; and that he must therefore have been in the character of the Son before his incarnation; the author replies, that the sacred writer here uses a proleptical form of speech; as he evidently does when he says, *God created all things by Jesus Christ*, which is a title he did not sustain till after his incarnation.

He then proceeds to shew, that the same distinction is to be made between the *nature* and the *office* of the third person in the Trinity; that with respect to the latter he proceedeth from the Father and Son; with respect to the former he is eternal, underyived, self-existent, and very God.

By this distinction he has obviated the force of many texts of scripture, which have been alleged against the Athanasian doctrine; and has reduced the controversy to a narrower compass, which is only to prove, that the *Word* is truly and properly God. He has likewise upon this plan, very successfully exploded the notion of eternal generation; which is evidently a contradiction in terms, that has laid the orthodox under great embarrassment in their controversy with the Arians.

In the postscript he shews, that Ignatius and Irenæus countenance his opinion.

This hypothesis is ingenious; but there are difficulties still attending the Athanasian scheme, which no ingenuity can remove.

50. *The Prayer of Agur, illustrated in a Funeral Discourse; and the Advantages resulting from an early and steadfast Piety. Preached extempore, by the Author of Two Discourses and a Prayer, publicly delivered at the Quaker's Yearly Meeting, in Bristol.* 4to. Pr. 1s. Newbery.

People of sense and discernment, who have usually seen a congregation of Quakers gravely and attentively listening to the foolish and incoherent effusions of an old woman, or an illiterate mechanic, and ascribing their absurdities to the motions of the Holy Spirit, must have entertained a very despicable opinion of the sect. But from these discourses they will be convinced, that all the preachers of that persuasion are not of the same contemptible order.

This author appears to be a person of sober sense and rational piety. He delivers his sentiments in a lively and persuasive manner, with a natural ease, and fluency of expression.

In

In the latter discourse he has (perhaps too much) affected the style of the Canticles. Plain, simple expressions are more suitable to the genius and capacities of the common-people in England, than the bold and figurative language of the East.

The two former discourses of this eminent preacher are mentioned in the last Volume of our Review.

51. *Sermons on several Important Subjects. By the Rev. Sloane Elsmere, D. D. late Rector of Chelsea. In Two Volumes. 8vo, Pr. 10s. Longman.*

These two volumes contain thirty Sermons. In the first, the author shews the excellence of charity; in the second, the necessity of communing with our own hearts; in the third and fourth, he considers the offences which have been taken against Christianity: in the fifth and sixth, he makes some remarks on the manner in which the Gospel was propagated; in the seventh, he tells us what is implied in a conversation becoming the Gospel of Christ; in the eighth and ninth, he demonstrates the obligation both of positive and negative goodness; in the tenth, he represents the comforts of a good, and the terrors of a bad conscience; in the eleventh, he draws some instructive observations from the parable of the Unjust Steward; in the twelfth, he recommends perseverance in virtue; in the thirteenth, an earnest application to religion; in the fourteenth, a timely repentance; and in the fifteenth, he presents to our view the happy consequences of an upright life.

In the second volume he treats of confirmation, of the benefits of Christianity, of the triumph of faith, of the necessity of the supposition of a future state in all religious reasonings, of the bridegroom's coming, of the last judgment, of the divine mercy, of pure and undefiled religion, of our Lord's exaltation, of the duty of frequenting the Lord's-supper, of the necessity of a steady obedience, of prayer, and of the influence which the knowledge of our death should have upon us.

On these topics he discourses in a plain, practical manner, suitable to a popular congregation. His style is generally clear and manly, his arguments important, and his notions rational; except, perhaps, in some speculative points of divinity.

These volumes are printed for the sole benefit of the charity-girls belonging to the parish of Chelsea.

. We are assured, that the Sermons on Charity and Beneficence were only conveyed to the press, not written, by Mr. Kippis, as intimated in our last Review.

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